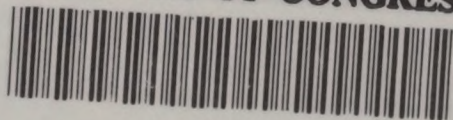


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THE  
AGREEMENT  
OF  
SCIENCE AND REVELATION

BY  
REV. JOS. H. WYTHE, M. D.

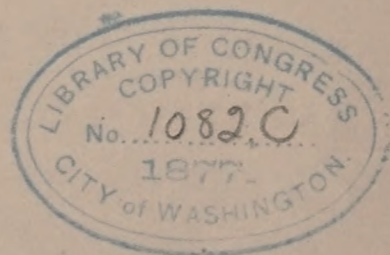
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"The word of the Lord is tried."—Ps. xviii. 30.

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SECOND EDITION, REVISED.

PHILADELPHIA  
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1877.



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"The Bible, as the Book of books, is as the sun in the center of all other religious records; the Kings of the Chinese, the Vedas of India, the Zendavesta of the Persians, the Eddas of the Germans, the Jewish Talmud, and the Mohammedan Koran; judging all that is hostile in them, reconciling and bringing into liberty whatever elements of truth they may contain. . . .

"As the ideal Cosmos of the revelation of salvation, it forms with the Cosmos of the general revelation of God an organic unity. (Ps. viii., xix., civ.) It is the Key of the World-Cosmos, while this again is the living illustration of the Cosmos of the Scripture."

LANGE: *General Introduction to the Old Testament.*

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## PREFACE.

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THE present work is designed to supply a want long felt, not only by the readers of scientific books, but also by Christian ministers and people. It is an attempt to exhibit in brief compass the true relations and harmony of Nature and Revelation, by presenting some of the analogies between the truths of the supernatural world and the researches of history, astronomy, geology, and physiology. It claims that Science and Faith mutually support each other,—that the many-colored coat of infidelity is a patchwork taken from an effete and unscientific heathenism,—that the Bible is a record of the original faith of mankind and of its development in history,—that the principles of biblical interpretation must be based on the modes of Divine revelation,—and that the biblical doctrines concerning God, the creation, the human soul, the need of a Mediator, the faith-faculty, and the resurrection of the dead, are in perfect accordance with true science.

A terse, simple style has been attempted, in hope



of rendering the work useful both as a text-book for the student and as a collection of essays on topics of more than ordinary interest at the present day. A few technicalities were unavoidable: hence a Glossary of Scientific and Theological Terms has been appended. The analyses of the chapters, and a copious Index, also, will be found useful.

As to the doctrinal statements or scientific facts and principles referred to, information has been sought from reliable sources and is presented with the freshness of thorough conviction. Where practicable, indebtedness to others has been acknowledged, either in the text or the margin.

By an exhibition of the harmony and essential unity of plan in all God's works, natural and supernatural, we seek to add to the living stream of Christian evidences, whose volume increases from age to age.



## PREFACE TO THE SECOND EDITION.

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THE sale of more than two thousand copies of the first edition, the introduction of the work into the course of study for junior ministers of the M. E. Church, and the many favorable notices from the press of different denominations of Christians, are sufficient evidences of the utility of this book. The author desires to record here his sense of gratitude to the Giver of all good, who has enabled him in some degree to serve the cause of religious truth. Some additional matter has been added to the present edition, chiefly relating to the antiquity of man, the theory of evolution, and the doctrine of a Mediator.







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CHAPTER I.

THE RELATION OF SCIENCE AND FAITH.

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"Faith is . . . the evidence of things not seen."—ST. PAUL.



## CONTENTS.

Definitions—General Relation of Faith and Science—Different Reception of Religious Faith and Hypothetical Speculations of Science—Pantheistic Objections to the Supernatural examined—Arguments against Pantheism from Physical, Mental, and Moral Science—Deistic Objection to the Possibility of Miracles examined—Evidence of Christian Truth various—Character of Modern Infidelity—The Materials for settling the Question of the Harmony of Nature and Revelation are complete.



## CHAPTER I.

### RELATION OF SCIENCE AND FAITH.

A DEFINITION is not only a stepping-stone to truth, but also a revealer of fallacies. Like the spear of Ithuriel, it has caused many a concealed temptation or doubt to assume its true shape and proportions. In the investigation of religious truth it is especially necessary to define the leading terms employed, in order to insure clearness of mental vision. What, then, is the meaning of Science, and what of Faith?—terms often used, and essential to our present inquiry.

Lexicographers define Science as certain knowledge, or, in a more particular sense, as a collection of the general principles or leading truths relating to any subject, arranged in systematic order. This term, though often loosely applied, is seldom misunderstood. It is different, however, with the term Faith. Sometimes it is used as a synonym for the word Belief, meaning a persuasion of the truth of a declaration, proposition, or alleged fact, on the ground of evidence. At other times, and chiefly by theologians, it is used to express confidence, or such trust as influences the affections and conduct. Both senses seem to be derived from the primary meaning of the original word, which, according to Webster, is to strain, to draw, and thus to bind or make fast.



The Apostle Paul says, "Faith is the substance (*υποστασις*—a being set under, a realizing) of things hoped for, the evidence (*ελεγχος*—persuasion, conviction) of things not seen."

From the definition it is evident that the spheres of Faith and Science differ. Science relates to the known, Faith may refer either to the known or the unknown. If we use the term Faith in the sense of either belief or trust, it will apply to known or scientific truths as well as to those based on testimony or revelation. Indeed, there can be no science without faith. Deduction, induction, and testimony, the very pillars of science, appeal to faith, and are impossible without it. Mathematical axioms are called self-evident propositions, but they are so because with the present structure of our minds they compel our faith. The objects of faith may be also the objects of science, or they may be things unknown to science. These latter, again, may become objects of science without ceasing thereby to be objects of faith. "Science has in many things altered the standpoint or extended the domain of faith, but has never rendered faith unnecessary. It has enlarged the faith of childhood into the faith of manhood, but every hint of light which it has discovered has pointed out a great gloom beyond."\* Into that gloom of the unknown the eye of faith pierces, from thence it hears voices of truth which are as yet inaudible to science. The

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\* Ecce Deus.



spirit of science may incline a man to doubt, but not necessarily to unbelief. It weighs, disputes, examines, deduces, experiments; but its generalizations are all inferences of faith. The majority of scientific truths are accepted by faith in the testimony of others; few, comparatively, are verified by personal experiment. It is usually a sufficient authentication of a scientific fact if it be published by recognized authority and is consistent with other known facts. In this manner science is propagated by faith. It is the nature of faith to be constructive; it educates or draws on the mind to the knowledge of truth. First faith, then science, then understanding; such is the progress of the mind towards a knowledge of the truths of nature or religion. To lose faith in sight is the constant hope of the instructed Christian. "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." Unbelief is essentially destructive. Its object is to pull down, not to build up, and it is really as much opposed to science as to religion. Few, if any, minds have been possessed with the full spirit of unbelief. It is too unsatisfactory, as well as too malignant. Man must have belief of some kind, or existence would be insupportable. It would be useless to attempt to argue with unbelief; we address ourselves, therefore, to the spirit of inquiry and examination,—to the scientific spirit; we desire an investigation of the consistency of the leading doctrines of Christianity with what we know of the world around us. We would bring Faith, as taught by the



Bible, and Science, as instructed by deduction and experiment, face to face. We would interrogate the witnesses, and see if, while preserving their individuality, they do not agree to the same facts.

Faith in axiomatic truths is readily admitted, because of their necessity to explain the phenomena of the natural world. The demonstrations of mathematics and the experiments of physical science are impossible without it. In like manner, faith in spiritual things is necessary to explain the phenomena of mind.

The faith which relates to the external world, even if hypothetical, finds no special opposition from the votaries of modern science; on the contrary, their works abound with deductions and theories which have nothing but a problematical basis. Thus the speculations grounded on the supposition of a universal ether, the unity of force, the atomic theory of chemistry, the inhabitability of the planets, etc., are very far from being demonstrations, yet the faith of philosophers remains unshaken, and, generally, unopposed.

It is very different with respect to religious faith, or faith in the reality of the supernatural. For this the naturalistic school of philosophers can find nothing but contempt. With a blind and unscientific adherence to preconceived opinion, they exhibit, under the false pretense of science, the same vulgar prejudice which so long hindered the progress and acceptance of physical discovery. With them the supernatural and the imaginative are synonymous, and are set aside with an ill-disguised sneer. Their philosophic structure rests upon the theory that the whole nature of things



is fixed and unalterable; the opposite of the Platonic theory that nature is in constant flow; hence their negation of the supernatural.

“Men,” says the Duke of Argyll, “who denounce any particular field of thought are always to be suspected. The presumption is that valuable things which these men do not like are to be found there. There are many forms of priestcraft. The same arts, and the same delusions, have been practiced in many causes. Sometimes, though perhaps not so often as is popularly supposed, men have been warned off particular branches of physical inquiry, in the supposed interests of religion. But constantly and habitually men are now warned from many branches of inquiry, both physical and psychological, in the interests—real enough—of the Positive Philosophy! ‘Whatever,’ says Mr. Lewes, ‘is inaccessible to reason should be strictly interdicted to research.’ Here we have the true ring of the old-sacerdotal interdicts.”\*

At the present day, faith in the supernatural is rejected by the pantheists, who regard the universe as the evolution of absolute being, and by the deists, who consider the order of nature so perfect as to imply immutability and inviolability. Let us examine these theories by the test of reason and an appeal to facts.

By what process of reasoning do any persuade themselves that nature is self-evolved, and not the product of a Supreme Intelligence? How comes it

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\* Primeval Man.



to pass that any human intellect can conceive that contrivance, and thought, and feeling are the product of unintelligent, insensible matter?

The principal, if not the only, argument on which such theorists rely, is drawn from the advance of science. Day by day science contracts the sphere of the unknown in the world around us, and enlarges that which is known. Imaginary theories are exploded, as the forces which act upon matter and their modes of action are brought to light. Our philosopher deems it therefore reasonable to suppose that when our knowledge of nature is perfected we shall see sufficient reason for the existence and development of all things in the universe itself, without resorting to the idea of a cause separate and apart from the universe.

But is this true, or even rational? If our knowledge of nature were perfect, would it disprove an order beyond and above nature? The very idea of the supernatural presupposes natural order and laws. Nature and the supernatural might coexist, and our knowledge of one be perfect while we know nothing of the other. That we may know the supernatural, it must reveal itself in the sphere of the natural. The reality of such revelation is a subject to be examined in a true spirit of scientific inquiry. Faith in the supernatural has nothing to fear from the enlargement of the domain of science. It can afford to welcome every improvement of the faculties of the human mind, as tending to that perfection of reason which will fully qualify us for examining the foundation of



eternal truth on which it rests. As to the revelation of the supernatural, we shall inquire hereafter; it is sufficient here to show that the ground of pantheism is untenable and unscientific.

It is the intoxication of scientific pursuit which so strongly attracts its votaries to the exclusive study of nature as to limit human faculties to a narrow sphere,—one which excludes as unworthy all investigation outside its own limits. The dignity of reason should lead to broader views. Yet, forsooth, these are the men who give the name of narrow-mindedness to the generalization which includes heaven as well as earth, and regard themselves as perfect just in proportion to the specialty of their pursuit. Such infatuation is as unscientific as it is foolish. It is not science which teaches pantheism, but ignorance and pride.

Arguments against pantheism, and in favor of the supernatural, may be drawn from every branch of science,—physical, mental, and moral; although the reality of the supernatural must be learned by its revelations.

Physical science exhibits the universe to us as a series of existences, arranged in such a manner, rank above rank, that one species is never witnessed transforming itself into another. No such development as pantheism pretends is ever seen in nature. The theories of spontaneous generation and of natural selection have not a shadow of experimental proof, while the general arrangement of nature presents a plan full of unity and intelligence, exhibiting the hand of a contriver in each of its parts. Life and organi-



zation can never be explained by the development of material atoms, much less can intelligence. "How should spirit be born of matter? The appearance of life in the organic world was a new fact, or, to speak more correctly, an act of creation, for it could not leap from the insensate stone like the spark from fretted pebbles. The appearance of animal life was equally a new act, for plant never gave other than vegetable life. Surely from the life of the animal to that of the spirit the leap is more wide and sudden still, and creative energy must have manifested itself with greater glory to produce this higher form of life." We shall examine the theory of development more closely hereafter; at present we only refer to the verdict of *not proved*, which science has rendered against it, bringing us to the only alternative of a Great First Cause.

Metaphysics repudiates pantheism; for "reason refuses to admit that the perfect and infinite of which it has the conception, can be inseparably bound to the imperfect and the finite; that the imperfect and finite form part of God himself." Again, the only element of pantheistic philosophy is inflexible, absolute fate. This is seen in all its forms,—in atheism and positivism, in the romancing of Renan, the statistics of Buckle, and the speculations of the materialistic physiologists. The consciousness of freedom in the mind of man is an ever-living testimony against all such folly.

The Freedom of the Will is the central point of attack by modern skeptics, yet "the passionate ob-



stinacy with which the declarations of the common sense of mankind are contested and every fragment of free self-determining power denied, serves to bring out more emphatically than before the marvelous and isolated character of that power of choice which all unprejudiced men know that they possess. When it comes to be fully appreciated, amongst the many, how rigid law rules not only all living as well as inanimate irrational creatures, but how even the immense majority of our own actions are simply automatic, the wonderful character of our power of (in certain cases) voluntarily choosing the less attractive of two competing objects will be less inadequately estimated. Moreover, the recognition in our own being of this power, beyond anything else in nature, renders supernatural action external to us not only credible, but to be anticipated *à priori*. . . . The bitter hostility which exists to the doctrine of man's free-will is not difficult to understand. It is impossible to assert it without implicitly asserting religion; and it is, in one aspect at least, a trial to pride. It is, indeed, no small trial to the pride of a highly-cultured man of powerful intellect to feel that the poorest peasant is fully as capable as himself of performing the highest actions—those which are the special prerogative of man—namely, the exercise of rational meritorious volition and choice. If there is such a thing as morality, it is beyond comparison as to value with mere intellectual culture or capacity, and it necessarily follows that a poor paralyzed old woman sitting in a chimney-corner may, by her good aspira-



tions and volitions, be repeatedly performing mental acts compared with which the discovery by Newton of the law of gravitation is as nothing. Again, in free-will and morality, we have that which cannot be the result of mere brute inheritance. Conceptions of time and space may be plausibly represented as structural results of a practically infinite brute ancestry which has been submitted to conditions of time and space, but at any rate such ancestry was never submitted to conditions of moral responsibility. Thus the recognition of the human will renders absurd the conception that man can have developed from a brute."\*

President Edwards's treatise on the Will has long been regarded as a most masterly presentation of the predestinarian argument. Dr. Whedon, however, in his work entitled "The Freedom of the Will," has thoroughly answered the sophism that the will is swayed by the strongest motives, as well as other arguments of Edwards. In the chapter entitled "Freedom involves not Atheism," he remarks, "that it will be very difficult to find exceptions to the rule that all atheists, pantheists, materialists, and professed fatalists are necessitarians." Again: "The doctrine that there is no soul and no will exempt from that same invariable sequency which rules the domains of physics, that there is no God who does not come under the same inflexible inalterative law with matter, levels the whole into one system of fatalistic materialism. The subjection of human volitions to the same law eliminates responsibility, dispenses

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\* Mivart's *Lessons from Nature*, p. 380.



with retribution, divine government, and human immortality."

Dr. Whedon shows that freedom must be held to exist until an unanswerable argument has proved its non-existence; that the common consciousness of mankind affirms it; and that moral responsibility requires it.

Thus the consciousness of free-will, uncontradicted by facts of physical science or by metaphysical reasoning, protests against Pantheism, and proclaims that the personality of a Supreme God, and not fate, is the true fountain of force.

"The moral consciousness," says Pressensé,\* to whom we are indebted for our train of thought, "protests yet more loudly; it could not survive the suppression of Divine order. It affirms it with authority every time that it enjoins the right on us and upbraids us for the wrong; for what it commands is often that which we have no will to do, and what it condemns is that which our inclination has prompted. It is not, then, the simple echo of our hearts; it speaks in the name of a law, which is neither that of our senses nor of our mobile and impassioned soul; it brings us into the presence of another than ourselves, of one greater than ourselves, who has an absolute right over us, and its '*Thou shalt*' sounds yet above the wrecks of all our other convictions, establishing in us an immovable certitude. . . . Yes, the human soul believes in liberty, in responsibility, in

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\* "The Life and Times of Jesus Christ," by E. de Pressensé, D.D.



law and its sanction; man believes that there is something which is the good, the true, the right, and some one who enjoins this upon him, renders it possible to him, and watches over its accomplishment. Pantheism, applied truly and upon a large scale, even by its best representatives, would cover with a plenary indulgence all infamies, would unchain wholly the powers of evil, and render life impossible."

The author just quoted exhibits the unreasoning inconsistency of pantheism in recognizing no cause free and transcendent to the world by referring to its fundamental principles. "For it," he says, "there is no other absolute than the universe arriving at the consciousness of itself in our own reason. But evidently universal life does not begin with this highest form; it does not open with thought, which is rather like the flower of this vast development, for it is not the cause of it, but the product. That which is at the starting-point, at the origin of things, is not the idea, not mind, but abstract being,—an existence so vague as to be akin to non-existence. Thus the greater results from the less, life from death or from inertia; the immense column of universal existence springs from sheer nonentity. For what, in definite terms, is the abstract Being of Hegelianism, or that fathomless abyss whence the universe is made to arise, if it is not non-entity? Thus the famous axiom, *ex nihilo nihil*, cannot be applied to Christians, or to the spiritualistic philosophers who place absolute being before the world, but it falls with its whole weight on the systems of



pantheism. It is idle to suppose myriads of centuries bringing forms of existence out of this nonentity; time, as has been well said, has nothing to do with the question. Millions of years cannot make fruitful that which has itself no existence. Behold, then, a grand and gorgeous effect,—the world with its harmonies, humanity with its highest life, born not even of Thales's drop of water, but of a void! Reason protests against such a doctrine, and to accept it she must deny the principle of causality, which is one of her essential elements."

The system of deism, in contrast with that of pantheism, admits a Great First Cause, intelligent and wise and powerful, the Author of the universe and its laws. It objects to religious faith, however, so far as it relates to a supernatural intervention into the established order of nature. In other words, the deist admits the existence of a Creator, but denies the possibility of miracles. Two arguments have been adduced to sustain this position: 1st. That the perfection and order of the universe imply the immutability of the laws of nature. 2d. That the very perfection of Divine wisdom forbids the idea that it is necessary for God to interfere with his own laws or retouch his own work. In both these arguments there is an implied supremacy given to the laws of nature, as if something more was meant by the term law than a mode of being or order of sequence;—as if, indeed, the laws of nature were superior to the Lawgiver who ordained them. As to the first, it is evident, upon the principle of deism, that before the



creation of the world there was law or condition in the Divine existence itself. God was sovereign, free, and independent. The free personality of the Divine mind was governed by essential Holiness and Wisdom. If in creating the world God has alienated his own liberty or enchained his own independence, the Divine order has been changed, and law is not immutable. If the laws of the creation are immutable laws of necessity, and not the ordinary exercise of creative freedom, then the independence of the Divine existence has been destroyed by the act of creation, and that which was the law of nature is not now the law. The truth is, that the phrase "immutable laws of nature" is wholly incongruous when applied to the subject of supernatural interventions of Divine power. Such a phrase may suit an atheist, but not one who believes in a personal and fatherly God. The very beginning of nature, or creation itself, was a miracle. Each successive step of the world's progress, as revealed to us in the rocks, or in the Bible, was miraculous. Life itself is continued in absolute dependence on Divine sovereignty. Besides, all the so-called laws of nature are not only reciprocal and interdependent, but have a certain rank or subordination, one to the other, and all are under the rule of Divine free agency. Thus the law of gravity acts upon a stone in my hand, but the law of freedom in my will resists gravitation, and may cause the stone to mount high in the air, in opposition to the law of gravity. It would be childish folly to argue against the reality of such a phenomenon that the order of the universe implies



immutable law! Then my own volition is exerted under Divine supervision, and I am accountable for its exercise. "The supernatural is the freedom of God, and it can only be abandoned, or at least its possibility contested, by abandoning the idea of a personal God."

Respecting the argument that God's wisdom forbids the necessity of interference, as if to retouch his own work, Pressensé remarks, "The objection would hold good if we belonged to the world of necessity instead of to that of freedom." But creation was not complete from the beginning. Successive interpositions of creative power manifestly point to the development of some plan not fully completed, and the appearance of man in the last geologic age elevates that plan to the sphere of moral and spiritual life. The deistic argument is as much opposed by the teaching of science as by the Scripture history. The latter shows us that the free creature had to determine his own destiny,—a fact which implies the possibility of evil. It is not God's own work which He corrects when He miraculously interferes in redemption, but a helping hand which He holds out to the creature made miserable by his own fault. "If the fall is but a delusion, if evil is only the imperfection necessary to the harmony of the whole, I can understand the objections of the deist to miracles. But if it is true that God's free creature is unhappy through his own fault, and has placed himself under the yoke of a calamity as tremendous as it is terrible, in the name of what principle can those who



recognize a sovereign Deity set aside the supernatural? After all, miracle, which must not be regarded exclusively in its secondary manifestations, is nothing else than the intervention of the Divine freedom to save man, conformably with the laws of moral order. What? You admit that God is free, is master of the creation which He called out of nothing, and yet to this free God you deny the right to arise from his rest to restore his fallen creature, because, to this end, He must needs break the chain of cause and effect, and introduce a novel fact in history? But if He cannot save, how could He, then, create? Creation is apparently an act of love, which reveals the depth of his being. If you question his sovereign right to save his creature when fallen from happiness, you refuse Him that which is the very essence of his being; you impugn his moral immutability, which must be in no wise confounded with immobility or inertia. The supernatural is, then, not only the freedom of God, it is also his love. I know no other definition of it more rigorously exact. Of what avail would his freedom be to God, in the sense in which it is accorded by theism, if he were unable to use that freedom for good?"

In the estimation of true science, one fact is worth a thousand theories, and the revelation of the supernatural is, and must be, a question of fact, to be judged of in the same manner as other facts, by historical testimony or experimental verification. If intercourse with heaven may be realized consciously by the devout and prayerful spirit, as the Bible



teaches, then experience is the quickest as well as the surest test. If it can be proved that God has made a communication of spiritual ideas and principles, all our theorizing respecting the possibility of such a communication is at an end.

The evidences of Christian truth upon which faith is based, are regarded by many as among the trials of our state of probation. With such a view of them they can never be considered as complete or final. Each age must review them from its own standpoint, every individual must examine them for himself. What will produce conviction with one mind will not with another. To one, the external authentication of miracles and prophecy is all-sufficient to lead to his submission to the authority of Holy Writ. To another, the supernatural grandeur and moral excellence of the doctrines themselves, or of the life of Jesus, are all-convincing. Another regards the actual results as demonstrative of Divine power. With many, perhaps the most, the authority and influence of others—parents, teachers, legislators—lead to a ready acceptance of the truth. The Bible itself, whatever theologians may have done, rests its claims on no single evidence, or class of evidences, besides the saving influence of the truth it reveals upon the hearts and lives of those who receive it. Jesus said, "By their fruits ye shall know them." St. Paul declared the gospel to be the power of God unto salvation. And St. Peter addressed his fellow-Christians as those who had received the end of their faith, even the salvation of their souls. Throughout



the Scriptures, both of the Old and New Testaments, this experience of the power of truth upon the affections and conduct is continually referred to. To many, however, the allusion to this kind of evidence is as a strange and unknown tongue; it becomes necessary, therefore, to meet the doubts and objections which may be urged against the Christian records, that men may be encouraged to accept and rely upon the truth revealed.

The intensity and form of the opposition against the Scriptures vary at different times according to the amount of intellectual and critical activity employed, or the moral character of the objectors. No man can live in Christian civilization without absorbing, it may be insensibly to himself, some of the light which is around him. Thus it happens that the unbelief of the present day differs in many respects from that of the last century. It is more mild and conciliatory. It is not disgraced by such low vulgarity. It is not made a matter of political agitation. It does not ridicule Christianity, nor does it altogether deny the facts of the Christian religion. It assumes a tone of candor and morality and fair dealing, and seems to wish to be recognized as an angel of light. It often becomes ultra-spiritualistic. There are, of course, localities where the old virulence and vulgarity break out under the guidance of men who are unfamiliar with the progress of modern ideas; but the skeptical literature of the present day is very different from that of the past. The spirit and tendency are the same, but the manner is different. Every age has



had its own form of doubt or unbelief, which has been met and overcome by the advocates of truth, yet every succeeding age has renewed the contest on the same or other grounds, with the same result. The gospel of peace and good will is still the rallying-point of strife and division, and will be, doubtless, till the probation of the world is ended. The principal ground of conflict now is the consistency of Faith and Science. The deductions of Natural Science being regarded as fixed facts, men are inclined to make them a standard of all truth. It is therefore necessary to show the harmony and consistency existing between the Book of Nature and that volume which claims to be the Book of God's revelation in human language.

Such has been the progress of science and criticism during the present century that the materials for settling this question are doubtless complete. Enough of nature is known to enable us to judge of the harmony of its principles and tendencies with the teachings of Scripture, and no new ideas on subjects traversed by the Christian religion, judging from the present state of scientific knowledge, are likely to appear. Mr. Farrar justly remarks, "If the present examination of some of the subtler forms of matter or of force, and of their existence in other globes of the solar system than our own, should lead hereafter to a generalization which shall extend natural philosophy as widely beyond its present limits as the discovery made by Newton beyond those of his predecessors, yet these discoveries can have no bearing,



favorable or unfavorable to religion, distinct in kind from that of present ones. If even a still mightier stride should be taken, and physiology be able to lay bare the subtle processes through which mind acts on body, yet the difficulty would only be an enhanced form of that which is already used to discredit the spirituality and immortality of the soul."\* We address ourselves, therefore, to the consideration of the scientific consistency of the leading doctrines of the Bible. As merchants sometimes try their goods by holding them up before the sun, we shall endeavor to examine these doctrines by the light of modern science. We pursue this plan, not because we consider science to be the test of spiritual truth, but because it affords abundant confirmations of that truth. Such confirmations will remove many difficulties which have existed in sincere minds, and lead to a better appreciation of more positive evidence. Christianity asserts authority over religious belief in virtue of its being a supernatural communication from God. It professes to teach positive truth in reference to religion. Has science proved its revealings to be untrue, or can it do so? Are the doctrines taught by the professed revelation consistent with the truths arrived at by demonstration and experiment? Such are the questions we propose to discuss.

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\* Critical History of Free Thought.



CHAPTER II.

THE VARIATIONS OF INFIDELITY.

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'Sacred and inspired Theology is the sabbath of all our labors.'—BACON.



## CONTENTS.

Christian Truth ancient—Reason without Revelation tends to Pantheism, Dualism, Materialism, or Pyrrhonism, as seen in Ancient Philosophies—Opposition to Truth the native Temper of Heathenism and Infidelity—Four Crises or Epochs in the Contest against Truth, and their Characteristics—Present Infidelity an Attempt to revive Ancient Cosmogonies—Has forsaken the Scientific Principles of Bacon—Various Forms of Skepticism prevalent.



## CHAPTER II.

### THE VARIATIONS OF SKEPTICISM.

A BRIEF review of the efforts of scientific inquirers to obtain positive religious knowledge, and of the opposition which their speculations maintained against the Christian system, will throw light upon the tendencies and spirit of the present age, and show the necessity of the work before us. Whatever we may think of the scientific consistency of the teachings of Scripture, the candid verdict of the historian will be that infidelity has turned very far aside from the fundamental principles of true science.

The sacred books of the Christian religion contain the earliest ideas of the human race, and the history of the development of the first germs of religious thought. It is evident, therefore, that the patriarchal faith, as exhibited in the Scriptures, must have tinted all subsequent histories and philosophies, and given origin to many thoughts which would otherwise have been unknown. In this way many ancient traditions originated, retaining more or less of truth. It would be a tedious, yet not impossible, task to cull out of the various systems and traditions of mankind the ideas which show a common origin. Much that is good and true has clung to teaching otherwise fanciful or impure, and if we could eliminate the



product of imagination from the religious ideas of nations, the remainder would correspond to the teaching of the earlier books of the Bible.

The history of philosophy proves that whenever human reason has attempted to solve the question of the origin of things, which is fundamental to religion, without taking for the basis of its efforts the truth contained in the Scriptures, it has become involved in the speculations of one or other of the following theories: Pantheism, which beholds in finite beings only forms, or modifications, of the infinite substance; Dualism, which divides being, or substance, between two uncreated principles; Materialism, or Atheism, which in place of the Infinite One substitutes a sort of indefinite multiplicity by the concurrence of atoms; or Pyrrhonism, which is synonymous with universal skepticism, and doubts all things.

These theories are not new. In Grecian literature the power of thought developed itself in all directions, and it is remarkable that all subsequent systems, even in the most modern times, so far as they rest on specific fundamental differences, may be recognized as anticipated by the Greek philosophers. Even these latter were dependent upon germs of thought, which suggests to us the profound culture of a very early period of the world's history. The Oriental philosophy, coming down to us from most ancient times, and embracing the speculations of the human mind in India, China, Persia, Chaldea, Phœnicia, and Egypt, presents a perfect parallel with the systems



of Greece, which, in connection with the early history of that country, justifies the conclusion that the Eastern philosophy was the source of all subsequent speculation.

Pantheism, in its most complete form, is found in the Vedas, or sacred books of India. It is found, also, in the philosophies of China and Egypt. In Greece it seems to have been first taught by Pythagoras.

The Zendavesta of Persia is the oldest exponent of dualism, and represents the universe under the notion of a grand conflict. The dualism of Chaldean philosophy exhibited it as an immutable harmony. This theory shows itself in the Grecian philosophy of Thales and Anaxagoras. Atheism, or materialism, distinguishes some of the Buddhist schools in India, and appears in Greece in Anaximander and Epicurus.

Perfect skepticism cannot be met in argument by human logic, for every attempt to do so implies a certain principle on which it rests, and skepticism admits of no certain principle. It is invincibly repudiated by human nature, however, as life repels death, for absolute skepticism would be the very extinction of reason. Yet this doctrine was taught by the Sophists, by Pyrrho, Sextus, and others.

While the religious ideas and histories of the Bible were confined to the Jewish nation, or transmitted to other lands by patriarchal tradition, little or no opposition was excited against them. The founders of philosophic systems borrowed and moulded and altered these teachings at pleasure, to suit their own



notions and designs ; but when, in the fullness of time, the patriarchal seed brought forth its fruit for the healing of the nations, and Christianity set up its claims as a universal and positive religion, and asserted its right to impose limits to the speculations of the human mind, a conflict might be naturally anticipated. The dispersion of the Jews during the two centuries preceding the Christian era, also provoked opposition, and the barbarous persecutions of Antiochus, in his attempt to exterminate the religion of the Jews and substitute that of the Greeks,\* is a picture of the native temper of heathenism and infidelity which history has often seen repeated. The gospel breathes the spirit of peace and brotherhood. It teaches good will towards men. Yet its Divine Founder, foreseeing the antagonisms which would be excited against it, said, "Suppose ye that I am come to give peace on earth? I tell you nay; but rather division." The natural dislike of a sinful heart to the moral standard of the gospel, the influence of prejudice or self-interest, the disgust excited by the corrupt lives of hypocritical and formal professors, the intolerance and heathenish spirit of a corrupt church, the intellectual doubts infused by some criticism or apparent scientific inconsistency, or some other cause, real or fanciful, excites opposition; and it is amazing to see with what virulence and zeal Christianity is denounced, and often persecuted. Yet nothing has been substituted in place of the teaching

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\* I. Maccabees, i. 44; II. Mac. vi.



of Scripture, by any skeptical system, down to the present day, save some modification of the theories already referred to, none of which have any scientific basis whatever, but are purely speculative.

Four crises of Christian faith, in its struggles with infidelity, have been enumerated, as follows: 1st. The conflict with heathenism and heathen philosophy from the second to the fourth century. 2d. The skeptical tendencies of scholasticism in the twelfth and thirteenth centuries. 3d. The infidelity attending the revival of literature in the fifteenth and sixteenth centuries. 4th. Modern infidelity in three forms,—English deism, French infidelity, and German rationalism. The result of these forms the skepticism of the present day.\*

The first of these struggles grew out of the tendencies of the heathen world to absolute unbelief, to bigoted attachment to a national creed, to philosophic theorizing, and to a mystical inclination for magic rites.

The Epicurean school of philosophers inclined to a total disbelief of the supernatural. Lucretius was among the best of them; but, notwithstanding the effort sometimes made to put a favorable interpretation upon his language, the world was to him a scene unguided by Providence, and death uncheered by the hope of a future life. Mr. Pope's "Essay on Man" is a reproduction of the skepticism of this school. Another example, of an opposite type, was Lucian,

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\* Farrar's Critical History of Free Thought.



in the second century, the prototype of Voltaire. He seems to have had a universal ridicule for religion, and delighted in farcical caricature. It has been well remarked that human society has no worse foe than a universal scoffer, since such a one destroys not superstition only, but the very faculty of belief. To such minds Christianity is a mark for the same jests as other creeds.

The attachment to heathen worship and magic rites, and a tendency to philosophic theorizing, gave rise to what is known as the eclectic school of Alexandria, or Neoplatonism, — the counterpart of our modern spiritualism.

Lucian, Celsus, Porphyry, Hierocles, Julian were the writers who attacked Christianity during the period referred to; and their arguments have been repeated in every subsequent age. The flippant wit of Lucian, which attributes religion to imposture, is repeated in Voltaire and Paine. The doubts of Celsus reappear in the English deists. The criticism of Porphyry is reproduced by modern exegesis. The disposition to regard Christianity as a product of the human mind, unsuited for men of superior knowledge and progress, is the parallel to Julian. Each of these champions of infidelity was met and his arguments fully overturned by the Christian apologists of that day. Tertullian, Justin, Origen, Eusebius, Athanasius, and Augustine, with many others, proved competent defenders of the faith. Yet the victory of the early church was not so much due to intellectual defenses as to moral influences. The common



belief in magic and in oracles prevented the full force of the external evidence of miracles and prophecy; but the internal evidences were most potent,—the doctrine of an atoning Messiah filling the heart's deepest longings, and the lives of Christians embodying heavenly virtues. Thus will it ever be. The effect of this wonderful scheme of reconciliation which the Bible reveals upon the hearts and lives of those who truly accept it, is the strongest proof of its Divine origin. "If a question of comparison between this book and any other were started, Christ's own standard of judgment would best meet the case; looking forward to the false prophets who should seek to undo his work, He said, 'By their fruits ye shall know them.' Modern civilization should be the field of research on both sides. Which book has done most for liberty, justice, progress? Which book has most persistently branded, defied, and threatened every form of tyranny? Which book has done most for the poor man? These inquiries may be put in no declamatory spirit, but simply with a view to the discovery of facts. The test is fair. It is marked by a high sense of honesty on the part of Jesus Christ. He adopts no method of overriding human judgment, but, on the contrary, elevates the discriminative faculty of man, and in a manner throws the responsibility of the conclusion upon men's own common sense. This is not the plan of necromancers, soothsayers, and self-elected prophets. Christ appeals to his own works and the works of others, asking the verdict of the world upon their respective claims to



truth and veneration. There is no cunning legerdemain, no rebuke of human severity in the examination, no indulgence bespoken on behalf of the worker: the words and works are before you; judge, then, said Christ, and 'believe me for the very works' sake.' " \*

During the Dark Ages, men were oppressed with the double incubus of feudalism and the popedom; but about the twelfth century there was both a social and an intellectual struggle for freedom, which finally culminated in the revival of literature and in the Reformation. At this time skepticism revived, and the idea of progress in religion, in the sense that Christianity is to be replaced by a better religion, was advanced. Christianity was also compared with other religions, so as to attempt to obliterate its peculiarities, and the leading principles of pantheism were reasserted. The great medical school of Padua, and the medical philosophy of the Arabian Averroes, were the chief sources of pantheism at this time,—afterwards more fully taught by Descartes and Spinoza.

English deism flourished at the close of the seventeenth and the first half of the eighteenth century. It allowed the existence of a Deity, and of the religion of the moral conscience, but denied a revelation. This system called forth a number of writers into the arena. Toland, Collins, Shaftesbury, Woolston, Bolingbroke, and Hume were its champions. These men assailed religion with coarseness and

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\* Ecce Deus.



bitter hostility, but lacked a real insight into the nature of the system which they opposed. They argued against atheism and pantheism as well as Christianity, and tried to reduce revealed religion to natural. Among the many answers to this school of infidels, Bishop Butler's "Analogy" is perhaps the most complete. Probably no book since the times of the apostles has been so useful to the church in silencing unbelievers and solving the doubts of sincere minds. But the spread of infidelity was checked most of all by the extensive revival of spiritual religion associated with the ministry of John Wesley and the Methodists. There are two causes for infidelity,—the one intellectual, the other emotional. There are also two similar weapons against it. Intellectual arguments may indeed serve the cause of truth; but the story of Christ crucified, told in all simplicity, will awake an echo in the heart which neutralizes the doubts infused by the deist. Thus when the enemy came in like a flood, the Spirit of the Lord lifted up a standard against him. Bishop Butler's arguments for the head, and the spirit of revival for the heart, saved England and America to religion and civilization.

French infidelity was an excessive reaction against the evils of despotism in church and state. Voltaire, Diderot, D'Alembert, D'Holbach, Rousseau, and others studied in the school of English deism, but carried their skepticism to greater lengths. Their criticism was shallow and gross and vulgar, and the effect of their writings upon public morals was la-



mentable in the extreme. Not only did they destroy the feudalism which had outlived its age, but they also encouraged blank atheism and gross immorality. The results of infidelity in France will ever remain a warning to mankind. Not only was the monarchy overthrown, but religion was declared to be obsolete. The churches were stripped, the images of the Saviour were trampled under foot, and a *fête* was held in November, 1793, in which an opera-dancer was made to impersonate the goddess of Reason, introduced to the National Convention, led as a deity to the cathedral, and received adoration from the audience. The churches were closed, the Sabbath was abolished, and on all the public cemeteries was placed the inscription, "Death is an eternal sleep." Then followed a scene of most atrocious murders, robberies, and licentiousness, which made France appear as if given over to a carnival of fiends. Thomas Paine's "Age of Reason" was the direct outgrowth of French infidelity, which also gave rise to the skepticism of Gibbon, Shelley, Owen, and Byron.

German rationalism seems to have been a mixture of English deism and French atheism. Its origin is doubtless to be traced to the decay of vital piety in Germany and the dissoluteness of the universities. The upholders of this scheme assume certain general principles as true and consistent with reason, and reject or explain away everything which seems to them at variance with their assumed standard. This standard is said to be the deductions of reason from a contemplation of the natural and moral order of



things. As, however, these deductions vary according to the intellectual and moral standpoint of each observer, rationalism has no settled creed. It is a vague, undefined system, whose adherents have no agreement among themselves, save in the rejection of a supernatural revelation. Some of its writers, by their criticisms, have made valuable additions to Christian literature, while others are wholly skeptical, attributing the origin of the Bible history to imposture or to mythical tradition. Most of the churches of Germany seem to have been occupied for a number of years by ministers who had no genuine faith in Christianity, and maintained the scheme of rationalism in order to secure the pecuniary profits of their profession. The circumstances surrounding the adherents of skepticism were never so favorable as during the prevalence of rationalism in Germany. In addition to a general declension of piety, they had on their side literary prestige, wealth, numbers, and state patronage, and they improved every means in their power to propagate their views. Philosophical systems, commentaries, and works on biblical criticism, grammars, lexicons, lectures, sermons, tracts, and almost every other possible means of communication, became vehicles of unbelief. The purpose of the German rationalists has, however, signally failed, and a powerful reaction in favor of evangelical religion has taken place.

Rationalism, as maintained at present, does not coldly deny Christianity, like the English deists, nor flippantly denounce it as imposture, like the French



infidels, but seeks, after its own fashion, to appreciate its beauties and its genius, and by means of speculative criticism to separate what it deems to be truth from its errors. It claims for the human intellect the power and the authority to judge what is proper and right to be revealed from heaven, or to spurn the claim of such a revelation. Its real design is often hidden beneath a mask of Christian profession. It would substitute a metaphysical pantheism for revealed religion, while it retains the language of Scripture, accommodated by means of hidden senses and special explanations to suit its own creed. Thus, with the most thorough rationalists, God means the soul of the universe; Christ is the ideal of humanity; the incarnation is the union of the higher and lower principles of human nature; and the atonement is the reconciliation of those principles through struggle and suffering. Of course, to carry out this design, all that is miraculous in the Bible must be explained away. This they attempt to do by resolving such passages into accounts of unusual events mistaken for supernatural, or into a set of symbolical legends.

From such elements has the infidelity of the present day been derived. Some of these elements, in the old or in a new dress, are to be found in every opposer of Bible truth. Some appear in scientific treatises; others insinuate themselves into newspaper and magazine literature, as well as into history and poetry. Some found creeds, as that of spiritualism, so called. Some relate to Christian doctrines, and others to the criticism of the Scripture documents. It is mani-



festly impossible to follow them through all the windings, nor is it necessary, since every point has been fully answered. "The oracular utterances of Emerson are but a revival of Spinoza's pantheism; the absolute religion of Theodore Parker is but a rehash of the skepticism of the age of scholasticism; and the difficulties of Colenso are the old objections of Bruno Bauer, long ago answered by Hengstenberg and other great German scholars." \*

The infidel objections against Christianity and the Christian record, notwithstanding the assumptions of rationalism, have not been caused by the discovery of any scientific facts, the natural inference from which required a change or readjustment of doctrine, but are the manifestation of the antagonism of the old philosophic cosmogonies. The root of modern skepticism is not new philosophy, but old heathenism. Occasional criticisms of interpretation have indeed been made on scientific grounds; but these cannot militate against the truth of the history or doctrine. There are necessary and natural imperfections attaching themselves to the language of one age when interpreted by others, which may tax our industry to ascertain the real meaning of the record, but cannot overthrow our faith. Divine truth is communicated in human language, but the value of the treasure is not depreciated by the earthen vessel which contains it. The effort and research necessary to understand the Scriptures are also in perfect accord

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\* Tullidge's *Triumphs of the Bible*.



ance with the general order of nature, which ordains that useful results shall follow patient labor.

The theories and speculations of ancient times served but to mystify and confound the human intellect, and rendered it necessary to reorganize the methods of scientific research. This was fully pointed out by Bacon, who inaugurated that mode of induction and experiment which has done so much to enlarge the boundaries of true science. As false science is a sort of intellectual idolatry, which pays to error the reverence due to truth, Bacon gives the name of idols to the causes which have retarded and vitiated science, as follows: 1. Idols of the tribe, or prejudices common to all men. 2. Idols of the cave, or individual prejudices. 3. Idols of the forum, or the prejudices men reciprocally communicate to each other. 4. Idols of the theatre, or the prejudices springing from the ascendancy of teachers and philosophers. From these causes he shows that there had arisen both a false contemplation of nature and a false method of demonstration, to the injury of real science. He then lays down the methods of observation, classification, and induction which are necessary to be followed in order to promote true knowledge, and enumerates the various branches of science to which they are applicable. It may be that this philosophy makes too little account of deduction, and that its psychological principle of sensation has been pushed to excess by the materialistic school of the eighteenth century, represented by Helvetius and D'Holbach; yet it has been, notwithstanding, the turn-



ing-point of the human intellect from the confusion of ancient learning to the progress of the present.

With respect to science, properly so called, as distinguished from history and poesy, Bacon teaches that as there are waters which spring from the earth and others which descend from the skies, so there are sciences which man derives from the terrestrial world, and another science which comes from heaven by revelation. He declares that sacred and inspired theology is the sabbath of all our labors,—the divine day of repose and consummation to the intelligence. He is wise enough to teach that the stars of philosophy will not guide the vessel of human reason here, but that we must depend upon the divine needle for justly shaping the course. He shows that the use of human reason in matters of religion is confined to the explanation of mysteries and to deductions from them, and relates chiefly to the interpretation of Scripture. He proves that our reason is no criterion of what God ought to require of us. He says, "We are obliged to believe the word of God, though our reason be shocked at it. For if we should believe only such things as are agreeable to our reason, we assent to the matter and not to the author, which is no more than we do to a suspected witness."\*

While Bacon sought the renovation of science by sensational experience, Descartes sought it in intellectual,—the instinctive utterances of consciousness. A true philosophy may yet find a union of the two

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\* Advancement of Learning, Book IX.



extremes of metaphysical thought. It is the chief merit of Bacon, however, that he was not so much a creator of theories as a founder of methods. Had his followers been content to follow the path he so clearly pointed out, the parallelism between the teachings of religion and science would have been more generally acknowledged. Instead, however, of confining themselves to observation, classification, and induction, men of scientific and literary tendencies are frequently found inventing cosmogonies and universal systems, in imitation of the ancient schools, and endeavoring to compel the facts of modern science into their service. They desire to become world-builders, without the scientific knowledge which renders it possible to attain such an end. One chief reason of this is that the Baconian system brings us no nearer to a knowledge of the elementary principles of things than we were before. It unfolds to us a multitude of facts and phenomena, and their relations, but of the real nature of matter, and force, and life, and intelligence, we are as ignorant as ever. Hence the temptation to return to ancient speculations.

The skeptical tendencies manifested among scientific men of the present day vary from positive disbelief of the supernatural, generated by fixed belief in the stability of nature and impossibility of miraculous interference, to merely isolated objections suggested by some presumed or apparent conflict between the discoveries of natural science and the statements of Scripture. In some form or other, however, nearly every ancient theory has its modern representatives.



The tendency to atheism or materialism may be seen in the application of statistics for the discovery of the laws of civilization, as taught by Buckle and Mill, in opposition to human freedom or divine agency. Dualism is represented by some of those naturalists who write on the correlation of forces. Pantheism is taught by the theory of development by law, and, in a similar form to the classical heathenism of the Eclectic or Neoplatonic school, by the spiritualists. Even the Pyrrhonists may find a parallel in some of the German schools of metaphysics.

Mr. Farrar considers the tendencies of free thought at present to be three in number: "One, arising from Positivism, a tendency to deny the possibility of revelation; a second, from an opposite philosophy, to deny its necessity; and a third, to accept it only in part. These are the three tendencies by which the world and the church of the coming generation are likely to be influenced. Our path in life will be in a world where they are operating; and we shall need to be armed with the whole armor of God. If we have in our personal history so investigated the evidences of our faith as to feel that we have a well-grounded hope, unassailable by these doubts, we may be thankful; if we have gone safely through the perilous test of a careful examination of them, sometimes staggering, perhaps, in our faith, yet struggling after truth, in prayerful trust that the Lord would himself be our teacher, until we are now able to feel that we have our faith grounded on a rock,—a faith which is the result of inquiry, not of ignorance,—let



us be still more thankful, and exemplify our thankfulness by trying to assist the doubter with our tender sympathy, and to aid him in finding the truth and peace which Christ has given to us."\*

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\* Critical History of Free Thought.



CHAPTER III.  
THE RECORD OF FAITH.

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"God . . . spake in time past unto the fathers."—ST. PAUL.



## CONTENTS.

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## CHAPTER III.

### THE RECORD OF FAITH.

IN our last chapter we stated that the religious opinions of patriarchal times gave a coloring to the views of all nations, and showed that the variations of infidelity were but modifications or republications of ancient heathen philosophies and cosmogonies. We now examine whether the scriptural account of the early faith of mankind is confirmed by history, and whence that faith originated.

Infidel writers have so persistently labored to show that man began his career in a state of barbarism, if, indeed, he be anything more than "a walking vegetable, an improved zoophyte, or, at best, a civilized orang-outang," and the sentiment that we are the greatest of all generations is so soothing to vanity, that it seems almost hazardous to obtrude an opposite opinion; yet Scripture and authentic history unite in testifying that the original character of mankind was one of intellectual dignity, that letters and arts were known in the earliest ages, and that the barbarism of nations was owing to nomadic habits or vicious pursuits.

Christianity makes no claim to be a discovery of



any new fundamental truth. It is rather a history of facts than a new creed or hypothesis. It professes to exhibit the full development of the early faith of mankind, by means of a divinely-appointed system of agencies, extending from the first revelations made to patriarchs, through the Jewish church and nation, until in the fullness of time the entire scheme was completed by the mission of Jesus Christ and the establishment of the Christian church. The Bible transmits to us the Divine promise made to our first parents, and its renewal, from time to time, by special revelations, which Christianity asserts to have been fulfilled by the advent and death of Christ. We find also in the Scriptures, as collateral to its great design, an account of the religious opinions of the ancient world given by revelation, and of remarkable interpositions of Providence in the world's history.

Mankind is represented in those early days not in a wild and barbarous condition, with merely elementary notions of language and arts and civilization, but as having obtained in some manner a high degree of knowledge and refinement.

The knowledge of useful metals and dominion over the animal creation have always been considered marks of civilization; yet Abel kept sheep, and Jabal was the head of a noted tribe of cattle-breeders. Cain built a city called Enoch; and music and mechanical arts were known before the flood. Astronomy was cultivated, and names were given to the stars. Thus we find Job referring to Arcturus,



Orion, and the Pleiades.\* He also declares that God "stretcheth out the north over the empty place, and hangeth the earth upon nothing."† The fine arts, as music and poetry, were cultivated, as is evident from the passage, "They take the timbrel and harp, and rejoice at the sound of the organ."‡ Weaving and building and working in metals were well-known employments; hence the references, "My days are swifter than a weaver's shuttle."§ "Surely there is a vein for the silver, and a place for the gold where they fine it. Iron is taken out of the earth, and brass is molten out of the stone."|| War had its implements, commerce its ships and caravans, and luxury its ornaments of gold and silver and precious stones. Job refers to the iron weapon, the bow of steel, and the sword,¶ as well as to pieces of money and earrings of gold.\*\* Abraham also "weighed to Ephron the silver which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant."†† There was also a permanent literature, since language had books, and inscriptions, and laws of versification. It is thought by some good critics that the first part of the book of Genesis embodies more than one ancient document earlier than Moses. Certain it is that the song of Lamech, in antediluvian times, presents the principle of parallelism which is the form of Hebrew

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\* Job, ix. 9; xxxviii. 31, 32.

† Job, xxi. 12.

|| Job, xxviii. 1, 2.

\*\* Job, xlii. 11.

† Job, xxvi. 7.

§ Job, vii. 6.

¶ Job, xx. 24.

†† Gen. xxiii. 16.



verse.\* God commanded Moses to write in a book for a memorial;† and the names on Aaron's breastplate and mitre were engraved "like the engravings of a signet."‡ Job exclaimed, "Oh that my words were now written! oh that they were printed in a book! that they were graven with an iron pen and lead in the rock forever!"§ These representations are not pictures of a barbarous age. Compared with Oriental nations of the present day, it would not seem that progress is an inherent quality of human nature.

The religious views of the most ancient times are represented in the Scriptures as embracing the personality and greatness of God, the creation and providential government of the world, the existence of good and evil angels, the fall and depravity of mankind, the promise of forgiveness and restoration by the mediation of a Redeemer, the possibility of Divine communications to the human consciousness, the reality and perpetuity of a future state, and the Divine sanction of moral laws and precepts. The moral laws which were regarded as of Divine authority in the patriarchal age, and which are called by ancient Jewish commentators "the statutes of Adam," or "the precepts of the sons of Noah," have been thus enumerated:

1. To abstain from idolatry.
2. To worship the true God.

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\* Gen. iv. 23.

† Ex. xxviii. 21.

‡ Ex. xvii. 14.

§ Job, xix. 23.



3. To commit no murder.
4. To refrain from all impure lusts.
5. To avoid all rapine, theft, and robbery.
6. To administer true justice.
7. To observe the Sabbath as a day of rest and worship.

These things are clearly taught in the oldest books of Scripture, as the Pentateuch and the book of Job, and are there referred to as of most ancient date.\* These great fundamental truths of religious history and doctrine the Bible records also as divinely revealed: "God hath spoken by the mouth of all his holy prophets since the world began."† In the Hebrew nation they were preserved and developed by a national polity, a religious priesthood and ritual, and a succession of inspired men and inspired writings, which served as "a light that shineth in a dark place until the day dawn." The Christian dispensation is the fulfillment of the ancient promises, the full development of ancient doctrines, and the exhibition of the full application of ancient precepts.

If these representations of Scripture are true, they ought to be capable of historic confirmation by tracing backwards the religious thought of various nations, as so many radii proceeding from a common centre. The want of perfect records, however, renders such an investigation incomplete and fragmentary; yet it will not be unsuccessful. Ancient literature, and the progress of antiquarian research, especially in

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\* See Smith's Patriarchal Age.

† Acts, iii. 21.



Oriental lands, confirm the opinion that the lines drawn by history, though broken and effaced at many points, are perfectly parallel with the scriptural record.

The manner in which religious ideas may become degraded, perverted, or lost is easy to trace. When a system of doctrines, or opinions, or historical events has been committed to writing, as in the Scriptures, it will, of course, be long preserved in its pure and simple form; but its traditional form will vary according to the habits and mental improvement of the people among whom it may be found. Among comparatively civilized people, who congregate in cities and cultivate the arts and amenities of social life, its fundamental principles will remain longest, and its corruptions will be the product of philosophic speculation or poetic fancy. Among pastoral and agricultural nations we may expect to find, mingled with the elementary ideas, vagaries of greater simplicity, tinged with childish superstitions. Nomadic and barbarous tribes, who in the pursuit of the mere necessities of life have but little time for instruction, are those among whom in the lapse of ages such a system will lose its distinctive characters, and in some instances may be totally lost. The history of religious opinion in all ages shows this to have been the case with respect to the primitive religion of the patriarchs. While we meet with fragments of it and testimonies to it in nearly all nations, the literature of Greece and the religious systems of Asia afford the most numerous points of coincidence. A few



barbarous tribes have been found which seem to have retained no trace of the idea of a Supreme Being, or of religious worship. Mr. Locke refers to the Hot-tentots of Soldania, etc. as instances of this kind; and Mr. Moffat, after over twenty years' residence among the Bechuanas of South Africa, tells the same thing of them. The Papuans of Australia and the Digger Indians of California may in all probability be placed in the same class.

The representations of the Scriptures respecting the arts and literature and civilization of the early world are fully confirmed by the history of astronomy and by the remains of the most ancient nations known to historical science.

Bailly, the friend and correspondent of Voltaire, in his treatise on Oriental Astronomy, bears unwitting testimony to the biblical account. He observes that he had "found everywhere in the ancient world not only astronomical improvements, which imply a corresponding progress in science, but also civil institutions for chronology and the regulation of time, derived from one source, and identically the same; an entire and consistent system of music, whose two halves, separated by revolutions incident to human affairs, had been transported to the two extremities of the globe; a primitive measure, which still exists everywhere in Asia, by itself or in its component parts, and which was connected with a very ancient and accurate determination of the magnitude of the globe; one and the same legislation for the sciences, arts, and religion; the same system of



physics and theology; in fine, everywhere remaining traces of ignorance succeeding to light and science." The accurate astronomical records which have come down to us from earliest times confirm the same view of the primitive age. It is not possible for ignorant barbarians to have been capable of the complex observations and calculations which these records imply.

The ruins of Egypt, Phœnicia, Assyria, and Babylon, and the light thrown upon their history by the researches of Champollion, Botta, Layard, and Rawlinson, give a similar testimony and afford numerous illustrations of the manners and customs referred to in the Bible.\*

Finding no room for the theory of development in the remains of authentic history, skepticism has interrogated the earth's crust, and the discovery of human remains near Abbeville, France, and in other places, and the ruins of lake-habitations about several

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\* "It is, indeed, one of the most remarkable facts in history," writes Dr. Layard, "that the records of an empire so renowned for its power and civilization should have been entirely lost; and that the site of a city, as eminent for its extent as its splendor, should for ages have been a matter of doubt; it is not, perhaps, less curious that an accidental discovery should suddenly lead us to hope that these records may be recovered, and this site satisfactorily identified." It is more than curious: it is the wise Providence of Him who uncovereth secret things that, in our busy, speculative, superficial age, when men are questioning the truth of his revelation, and, wise in their own conceit, denying his moral government of the worlds He has framed, the earth should, as it were, give forth a voice, reveal the buried palaces of ancient days, and proclaim thereby a fresh attestation to the truths of sacred writ."—*Treasury of Bible Knowledge*.



of the Swiss lakes, have afforded grounds for much scientific speculation and conjecture. No conclusion, however, can be drawn from these remains inconsistent with the view of a degradation of some races from a more highly civilized condition. Dana, in his "Manual of Geology," after Prestwich, remarks that "the evidence, as it at present stands, does not necessitate the carrying of man back in past time, so much as the bringing forward of the extinct animals towards our own time." At the time of the Abbeville discovery, a scientific commission was appointed to investigate it; but the evidence of relative antiquity was very conflicting, and in some respects incompatible. A distinguished French geologist, M. de Beaumont, gave it as his opinion that the gravel deposit of the locality did not belong to the diluvian age at all, but to the actual or modern period. This latter period includes a large variety of rocks, of mechanical, organic, chemical, and igneous origin, having great variety of structure, from the alluvium of riverbeds to travertine and lava of immense thickness. Prof. Heer, of Zurich, also, from examinations of the plants found in the Swiss lake-dwellings, deduces their age at from 1000 to 2000 years B.C.

The Duke of Argyll, in his "Primeval Man," reviews the discussion between Archbishop Whately and Sir J. Lubbock respecting the origin of civilization. He argues for a vast antiquity for the human race, although fully accepting the scriptural account of man's primeval condition and degradation. He rejects every theory of chronology drawn from ex-



isting versions of the Old Testament,—the Hebrew, the Samaritan, and the Septuagint,—since they vary from each other, not by years, but by centuries. He suggests that the early history of the Old Testament was intended to be merely the history of typical men and typical generations, and its intimations of secular interests were obscure and incidental. Its account of the dividing of the tribes is so condensed as to give the impression of long intervals. The first of the descendants of Noah whose personality is clear to us is associated with the fact of national growth. Abraham figures in the advanced civilization of the Pharaohs in Egypt, and Chedorlaomer appears the sovereign of a long-established race. The migrations of Abraham stand at the very beginning of historical chronology. They give us the earliest date on which chronologists, without great discrepancy, are agreed. This is 2000 years B.C. Yet the Egyptian monarchy was founded long before,—some say 700 years before. This places the beginning of the Pharaohs at 2800 B.C., which, according to Usher's interpretation of the Hebrew Pentateuch, would be 400 years before the flood. The Septuagint varies from this 800 years,—a variation so enormous as to throw doubt on the whole system of interpretation by which such computations are made. The authentic records of the Chinese begin in the twenty-fourth century B.C., or 300 years before Abraham, although some consider them less ancient. The Duke of Argyll thinks that such facts indicate either that the flood happened vastly earlier than has been usually supposed, or that



it destroyed only a portion of the human family. The chronologies professedly founded on the Pentateuch he considers to involve doubtful and inconsistent interpretations. Thus, when we read of Canaan, the grandson of Noah, that he "begat Sidon his first-born, and Heth," we seem to have the names of individual men; but when it is immediately added that he also begat "the Jebusite, and the Amorite, and the Arkite, and the Sinite," etc., it is clear that we are dealing not with single generations, but with a condensed abstract of the origin and growth of tribes. The varieties of the human race, also, which the science of language, as well as the Scriptures, shows to have descended from a common stock, require a vast antiquity to account for them, especially as there is proof from the Egyptian monuments of the existence of the negro race 1400 years B.C. He sums up the geological evidence as follows: 1st. That man appeared in Northern Europe at a time when it was covered with quadrupeds now wholly extinct. 2d. That the surface of the earth has since that period been subject to modifications which imply great changes in physical geography. 3d. That the period when these animals flourished and when man coexisted with them was one when a colder climate prevailed.

Argyll accepts the geological evidence for the great antiquity of the rude implements found in caves, etc., but considers it about as safe to argue from these implements as to the condition of man in his primeval home, as to argue from the habits and acts of the Es-



quimaux the state of civilization in London or Paris. He refers to the language of archæologists respecting a stone age, a bronze age, and an iron age, and declares that there is no proof that such ages ever existed in the world, since flint implements are a very uncertain index of civilization even among the tribes who used them, and are no index at all of the civilization of cotemporaneous tribes. He fully indorses the theory of moral degradation, and says that "human corruption in this sense is as much a fact in the natural history of man as that he is a biped without feathers."

Dr. Winchell replies to the skeptical argument that Geology requires a higher antiquity for the human race than the Scriptures teach, as follows: "We have no rule for the measurement of post-Tertiary time which necessitates the admission of so high antiquity to our race. If we have been accustomed to think of the extinction of the cave-bear as dating back to high antiquity, we now discover that he lived with man and the reindeer, and other animals which still survive. The existence of even the cave-bear may not have been so very remote. What are the reasons assigned for the prevalent opinion that it was many ages ago that the glaciers began to disappear from Europe? Simply the existence at that time of quadrupeds now extinct, together with the presumption, unsupported, as it seems, by the facts, that no animals have coexisted with man except those of the recent fauna. The fact is that we come ourselves upon the earth in time to witness the retreat of the glaciers. They still linger in the valleys of the



Alps and along the northern shores of Europe and Asia, while the disappearance of animals once contemporaries of man is still continuing. Not only did contemporaries of man become extinct during the age of stone; some survived to the twelfth, fourteenth, and sixteenth centuries, as already stated; the moa of New Zealand and the *æpiornis* of Madagascar have become extinct within the epoch of tradition, as indeed has the mammoth of North America; the dodo of Mauritius disappeared in the seventeenth century; the great auk of the arctic regions has not been seen for half a century; and every one must be convinced that the beaver, elk, panther, buffalo, and other quadrupeds of North America, are approaching extinction by perceptible steps. The fact is, we are not so far out of the dust and chaos and barbarism of antiquity as we had supposed. The very beginnings of our race are still almost in sight. Geological events which, from the force of habit in considering geological events, we had imagined to be located far back in the history of things, are found to have transpired at our very doors. Our own race has witnessed the dissolution of those continental glaciers which we have so long talked of as incidents of pre-Adamite history. Our own race has witnessed the submergence of Southern Europe; the detachment of the British Islands and Scandinavia from the continent; the wanderings of the great rivers of Eastern Asia; the submergence of thousands of square miles of the coast of China, so that the seats of ancient capitals are now rocky islets far at sea; the emergence of the



ancient country of Leetonia; the drainage of the vast lake which once overspread the prairies of Illinois; the alternations of forests; and many other events which we once associated with high antiquity. It is the opinion of Hooker and Gray that the Falkland Islands, and others in the vicinity, have formed a part of the continent of South America during recent times, and that during this connection they acquired the continental fauna and flora. The Straits of Behring may even have been cut through since the early migrations of man and his contemporaries, the mammoth and reindeer, as in some distant future age the Isthmus of Darien, which now connects North and South America, may become a strait separating them. There is no more reason in this day than fifty years ago to claim a hundred thousand years for the past duration of our race."\*

Dr. Dawson institutes comparisons between our present knowledge of palæocosmic men as gained from Geology and the scriptural record. He shows that both the Bible and Geology exhibit man to be united without any break to the close of the (Tertiary) period of the great mammals; that the oldest human remains are nearly allied to the most widely-distributed modern race, while their size and strength remind us of the *nephilim* or giants of Scripture; that the cranial capacity of these earliest men shows no sign of affinity with brutes; that the condition, habits, and structure of palæocosmic men correspond

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\* Sketches of Creation, p. 368.



with the idea that they may be rude and barbarous offshoots of more cultivated tribes; and that their funeral rites and the traces of their religious beliefs point to a similarity with those of the most ancient races of men, which are all fairly traceable to corruptions of those primitive articles of faith revealed in the Scriptures.\*

Prof. Tayler Lewis [Excursus in Lange's Genesis, ch. x.] argues that the admission of a creation does not demand the idea of an instantaneous coming from nothing of everything belonging to the new existence, but only the new and distinct beginning of that which especially makes *it what it is*—a new, peculiar entity separate from everything else. Applying this to man, his origin may have been as remote as any theory may allow. Even the common idea of an outward plastic formation of the body implies the use of a previous nature in previous materials, and is essentially the same idea as that of the employment of previous growths and processes. How many steps there were we cannot know, but there may have been outwardly approximations to the human long before there was reached that humanity proper in which nature and spirit unite. We need not be startled at the thought of such anthropoidal forms, some, perhaps, larger than any now found on earth, and which may have perished, like some of the mammoth mammalia. If the explorations of science have brought to light any such

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\* Nature and the Bible, p. 176.



remains, our faith need not be disturbed by the question of their pre-historicalness. The interpreter of Scripture is little concerned either in affirming or denying such discoveries. Whatever be their date, we have not yet come to the humanity proper, the Adamic humanity, that humanity which Christ assumed and raises to a still higher sphere. The true creation of man was not merely a *formation* or an *animation*, but an *inspiration*—a direct, divine inspiration (Gen. ii. 7); and now there is what before was not, a new thing upon earth, not simply something higher physically (though even that would require a divine intervention), but an entity distinct as connected with a higher or supernatural world.

From this *primus homo*, thus inspired, comes all of humankind. This inspiration is a new divine force in the earth. The fall does not at once destroy it, though giving a tendency to spiritual death, carrying with it a physical decline. Even with this, however, the primitive divine impulse in the first men makes them very different from what is now called the savage state, which is everywhere found to be the dregs of a once higher condition, the setting instead of the rising sun. All past and present history may be confidently challenged to present the contrary. Among human tribes, wholly left to themselves, the higher man never comes out of the lower.

In the antediluvian period the creative impulse manifested itself by its resistance to the death-principle, which the fall through the spiritual had introduced into the physical organization of man. After



the flood this impulse tended to a sensual gregariousness, making humanity sublime even in its wickedness. It was the time of the tower-builders, the pyramid-builders, the great city-builders, the empire-founders. It was different from anything now known in savage tribes, and produced results utterly unknown as ever following from such a state.

Such were the primitive men as the Bible presents them to us, although their mere worldly greatness was to the Scripture writers a wholly subordinate subject. Secular history confirms the account: 1st, by its silence as to all before. At most, only a few bones, here and there discovered, and about whose real antiquity men of science are still contending, are all the traces of man's existence in pre-historic times. We ask in vain for marks of progress, or of any transition state. A speaking silence, like that which seems to come from the blank chamber of the Great Pyramid, proclaims that man, the Adamic or Noachic man, is not much older than the pyramids. History confirms this, 2dly, by its positive testimony. It begins with men doing great things, raising pyramids, building cities, founding states. It opens with the Egyptian and Babylonian empires, and that, too, as new powers in fullest vigor and presenting every appearance of youthful greatness. In brief, the first historical appearances of men upon the earth are at war with the theory of savagism. The savage condition is one ever sinking lower until aid is brought to it from without, and at the early time referred to there was no such aid except from a supernatural source.



The early history of Greece is shrouded in obscurity ; but we deduce from the most reliable sources that about the time of the removal of the family of Jacob into Egypt a barbarous horde from Asia Minor migrated to the islands and coasts opposite. Other colonies from Egypt and Phœnicia followed, carrying with them their various arts and policies. Maritime and piratical expeditions brought them into contact with other parts of the world and served to elevate them into a state of semi-civilization. As time wore on, their manners became more refined, their language more perfect, and a succession of great and wise men exalted Greece to the position of the most learned and polished nation of ancient times. Its institutions and literature became the wonder and the model of the world. The first colonizers of Greece brought with them such principles as they retained of the simple faith and worship of the patriarchs ; but as in all other countries except the land of Israel, so here this faith became corrupted by vain imaginations, and a degrading polytheism was substituted for the primitive worship ; yet in no other nation than Greece do we witness such struggles of the human mind to return to elementary truth by means of reason and philosophy.

Plato declares that “ after a certain flood, which but few escaped, on the increase of mankind they had neither letters, writing, nor laws, but obeyed the manners and institutions of their fathers as laws ; but when colonies separated from them they took an elder for their leader, and in their new settlements



retained the customs of their ancestors,—those especially which related to their gods,—and thus transmitted them to their posterity. They imprinted them on the minds of their sons, and they did the same to their children. This was the origin of right laws and of the different forms of government.”\*

Herodotus states that at Dodona he was told that they had formerly sacrificed and prayed to the Deity in general, without giving any name or names to the object of their worship, but that, after a long time, the names of the gods were brought there from Egypt.

The resemblance of the religious ideas of the Greeks to those of the early history of the Bible may be seen, notwithstanding many imaginations and speculations, in the theories of philosophers and in the poetic and historic literature of Greece yet extant. A volume of quotations might be made in confirmation of this view. The existence and worship of God, the separate state of the soul after death, and its reward or punishment in Elysium or Tartarus, the doctrine of sacrificial mediation, the difference between virtue and vice, the primitive chaos, the golden age, the fall of mankind, the tendency of the world to moral corruption, the deluge, and the doctrine of special interpositions of Heaven,—all these primitive ideas were retained with more or less distinctness in all their idolatries and speculations and poetic fancies.

The religious thought of India, and of the greater part of the Oriental nations, has been greatly modi-

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\* Plato, *De Leg.*, iii. p. 680.



fied by the theories of a philosophic pantheism, the peculiar character of which seems to have been the origin of Grecian, if not of all philosophic, speculation. The more luxuriant imagination of the East, also, has produced a greater variety of fabulous legends and idolatries than elsewhere. Yet amid all this it is not difficult to find the substratum of religious truth, corresponding to that of the primitive age as given in the Scriptures. The ideas of Divine existence, of the nature of virtue and vice, of a future state of rewards and punishments, and of sacrificial mediation for the forgiveness of sin, may be clearly traced through all the fables and vagaries with which they are accompanied.

Similar things may be said of every nation of which we have any authentic accounts. "Everywhere," says Humboldt, "the traces of a common origin, the opinions concerning cosmogony, and the primitive traditions of nations, present a striking analogy even in minute circumstances. Does not the humming-bird of Tezpi call to mind the dove of Noah, that of Deucalion, and the birds, according to Berosus, which Xisutrus sent forth from the ark, to try if the waters had subsided, and if as yet he could erect altars to the gods of Chaldea?"\*

Whatever religious ideas may be culled out of the opinions or practice of any nation which find a parallel in the ideas of others, have their primitive root and groundwork in the Bible, divested of speculative

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\* Humboldt's *Cosmos*.



and superstitious imaginations. The Bible records these ideas in their purest and simplest form. This of itself is a strong presumptive argument for its truth as a faithful history of the primitive and catholic faith of mankind. "Which of your poets," observes Tertullian, "which of your sophists, have not drunk from the fountain of the prophets? It is from these sacred sources, likewise, that your philosophers have refreshed their thirsty spirits, and if they found anything in the Holy Scriptures to please their fancy or to serve their hypotheses, they turned it to their own purpose, and made it serve their curiosity, not considering these writings to be sacred and unalterable, nor understanding their sense,—every one taking or leaving, adopting or remodeling, as his imagination led him."

Having traced the streams of religious opinion backwards to their common fountain in the patriarchal age as exhibited to us in the Bible, the question naturally arises, Whence these ideas? Are they natural to mankind? Are they the product of nature or reason, or have they been communicated by Divine revelation?

If religious faith is natural, or is the product of either nature or reason, it would be fair to presume that it would be equally clear and distinct in every age and nation of the world, since the gifts of nature and of reason are so largely distributed. We have seen, however, that this is not the case. The tendency of mankind, as shown by history, is to corrupt religious truth; and if the authorities referred to can be



relied upon, some tribes have lost all knowledge of it whatever. It is only as we ascend towards the fountain that the stream becomes pure and wholesome. Again, one item of primitive faith,—the promise of forgiveness of sin through a Redeemer,—testified to by all the sacrifices of the heathen world, is essentially germinal in its nature ; it points to a coming Saviour,—“the desire of all nations.” If this faith be natural, how does it happen that it has never been developed, save in Israel and in the cross of our Lord Jesus Christ? The Avatars of India and other mythologies may have parodied this doctrine, but it has never been historically developed except as recorded in the Christian Scriptures. It is literally true that “other foundation can no man lay than that is laid,” and “there is none other name under heaven given among men by which we must be saved.” If the Scriptures are rejected, this hope of the ancient world must be regarded as vain or unaccomplished. In such a case the questions would still recur, Whence this faith? If of natural origin, why not its development also?

If we were to admit that the patriarchal faith was natural to mankind, it would not necessarily militate against the truth and inspiration of the Scriptures. They might still be regarded as a republication of natural religion, made by Divine authority, with additional sanctions, more clearly established and developed by providential interposition into a complete system for human redemption and the conduct of life. Some such view seems to have been taken by



many theologians and writers who have referred to moral notions among the heathen as "the light of nature," and have considered such natural ideas sufficient to teach the difference between good and evil and to lead to the performance of religious duties. Some of these writers have been very inconsistent with their own views respecting the necessity of a revelation.

Religious ideas can only be natural to man in one of two ways,—they must either be innate, or acquired by sensational or psychological experience. If we find on examination that they could have been obtained in neither of these modes, we shall be obliged to acknowledge that they have originated in Divine revelation. Metaphysicians have written largely upon these subjects, but none of them, either of the sensational or idealistic schools of philosophy, have ever succeeded in proving that the religious faith of mankind is either innate or acquired from nature. We therefore conclude with Bacon "that sacred theology must be drawn from the word and oracles of God, not from the light of nature or the dictates of reason."\*

There can be no reasonable doubt that we have certain inborn (innate) natural faculties by which we are enabled to "discern the agreement or disagreement of some notions so soon as we have the notions themselves; as that we can or do think, that therefore we ourselves are, that one and two make three, etc.

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\* Advancement of Learning, Book IX.



This we may call intuitive knowledge, or natural certainty wrought into our very make and constitution.”\* Such knowledge, however, as insisted on by Kant and others, is always marked by necessity and universality. Mr. Locke† argues against the theory of innate ideas, declaring that there are none to which men give a universal consent. Which side soever we assume in respect to the general principles of knowledge, the arguments of Mr. Locke will fully apply to every item of the patriarchal faith. He first shows that if there were certain truths wherein all mankind agreed, it would not prove them innate, if any other way can be shown how they obtained them. He then argues that there are no ideas so universal, for if children and idiots have no apprehension of them it destroys that universal consent which is the necessary concomitant of all innate truths. Further, such general maxims ought to appear clearest and brightest in those persons in whom we find them not, as in children and illiterate persons, who are least corrupted by custom or borrowed opinions.

We have already seen that there are whole tribes of men who are so degraded as to have lost most, if not all, of the knowledge of God and of religious truth. The observations, also, of those who have had the care of deaf-mutes—as in the interesting case of Laura Bridgman, who was born deaf, dumb, and blind, but was instructed through the sense of touch until she

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\* Oldfield, *Essay on Reason*, p. 5.

† *Essay on the Human Understanding*.



could hold conversation, and who testified that she had no knowledge or idea of God or the soul until she was taught—tend to confirm the view that there are no innate religious ideas. Archbishop Whately pertinently remarks that “a deaf-mute, before he has been taught a language,—either the finger-language or reading,—cannot carry on a train of reasoning, any more than a brute. He, indeed, differs from a brute in possessing the mental *capability* of employing language; but he can no more make use of that capability till he is in possession of some system of arbitrary general signs, than a person born blind from cataract can make use of his capacity for seeing till the cataract is removed. Hence it will be found by any one who will question a deaf-mute who has been taught language after having grown up, that no such thing as a train of reasoning had ever passed through his mind before he was taught.”\* If religious ideas were inborn or arose spontaneously in the mind, such persons would manifest their possession when they were brought into contact with other minds, and had been taught to exercise their faculty of expression.

As we can find no reason to believe the primitive faith to be innate to mankind, there is likewise no evidence that it could have originated from sensational experience. The ideas of God, of spirit, of moral duty, of sin, and of atonement, which lie at the basis of the patriarchal religion, are spiritual

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\* Elements of Logic, p. 21.



ideas, *i.e.* they relate to the existence and nature and condition of spiritual beings; while external nature is only competent to communicate ideas of material things. The mind has no connection with the external world except by means of the nervous system of the body, and every simple idea communicable by means of the nerves, as ideas of seeing, hearing, feeling, smelling, and tasting, must in the nature of things relate to the properties of matter. It is impossible to conceive that one could see, hear, feel, smell, or taste anything immaterial. "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit."\* The manner in which supernatural communications of spiritual ideas may be revealed in the sphere of the natural world is a subject for subsequent consideration. In denying a material origin for faith, we do not underrate sensation as a means of acquiring knowledge. We are doubtless dependent upon it for our perceptions of the external world. So important and fundamental is it that many have conceived it to be the only means of gaining knowledge, and teach that every idea in our minds may be traced to our senses; but, as the stream cannot rise higher than its source, it is evident that sensation can communicate no knowledge of anything beyond its own origin in the material world.

The only remaining mode by which ideas may be

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\* 1 Cor. ii. 9, 10.



naturally obtained is by psychological experience, or the observation and application of the mental faculties.

Whatever importance we may assign to the senses with relation to our knowledge of external things, it is easily seen that no man "knoweth the things of a man, save the spirit of man which is in him." Consciousness is a faculty or power of the mind by which a man knows himself to be himself, and to be the subject of the various sensations he experiences. The Creator, also, has obviously established a close relation between the mind and outward things, and the power of tracing relations among the various objects of thought is a faculty of which the mind is conscious. The ideas derived from this source, called by Mr. Locke ideas of reflection, have much to do with the extent and accuracy of our knowledge of the external world; but the knowledge of "the things of a man," or those faculties which distinguish us from other creatures, depends entirely upon them.

From the time of the first publication of the Platonic philosophy, the various schools of metaphysicians, in all ages, have examined this subject in order to discover what may be known by observing or concentrating the mind's inherent powers; but thus far no one has been able to point out how the primitive and universal religious faith of mankind could have originated in this manner. St. Paul declared that "the world by wisdom knew not God," and the most thorough investigation fully confirms the sentiment. Kant, who may be called the apostle of transcenden-



talism, or supersensuous philosophy, treats largely upon this subject, and denies the possibility of proving the existence of a Deity on the grounds of speculative reason. He discusses the three kinds of argument which he declares to be the only modes possible, and which he terms the *ontological* argument, deduced from *a priori* conceptions alone; the *cosmological* argument, "from a purely indeterminate experience, that is, some empirical existence;" and the *physico-theological* argument, beginning "from determinate experience and the peculiar constitution of the world of sense, and rising, according to the laws of causality, from it to the highest cause existing apart from the world." He declares "that all attempts of reason to establish a theology by the aid of speculation alone are fruitless, that the principles of reason as applied to nature do not conduct us to any theological truths, and, consequently, that a rational theology can have no existence unless it is founded upon the laws of morality." Again, "A supreme being is, therefore, for the speculative reason, a mere ideal, though a faultless one,—a conception which perfects and crowns the system of human cognition, but the objective reality of which can neither be proved nor disproved by pure reason."\*

From such considerations we are obliged to question the human origin or natural foundation of religion, and are compelled to differ from those theologians who regard the Scriptures as a republication of

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\* Critique of Pure Reason.



the truths of nature. We are forced to the conclusion that the existence and prevalence of ideas pertaining to the spiritual world, as ideas of God, spirit, duty, sin, atonement, etc., prove that there has been a revelation made to man from the world of spirits, since no other mode of acquiring such ideas is conceivable. The spiritual or religious faculties of man have not been left without appropriate objects, any more than the intellect or the bodily nature. We have seen, also, that the root and substratum of all the primitive religious ideas in the world are contained in the Bible, unconnected with speculative follies or degrading superstitions. We therefore regard the Bible as the genuine and original record of Divine revelation.

This view of the origin of religious truth agrees with all the annals of antiquity. "Moses has recorded the settlements of the first parents of mankind, where God, in a more frequent and immediate manner, gave revelations of his will, and commanded them to teach it to their children and their children's children. Hence those first colonies of the East, Phœnicia, Persia, and Egypt, continued the oracles of learning to the world through all succeeding ages. The further men dispersed from them, the more they became sunk in barbarity and divested of humanity. Reason was like the echo: where nearest to the voice it was strong, but as it removed, gradually sunk and died away. And what not a little contributed to this preservation of knowledge in the East was God's continuing to reveal himself to the Jews, so that in process of time the little spot of Jewry was the only



place where the true God was known and taught. And some beams of this Divine wisdom could not but shine forth from time to time upon the neighboring people who conversed with them. Accordingly, whenever we find a people begin to revive in literature, it was owing to one of these causes : either to some transmigrators from those parts coming and settling among them, or else to their going thither for instruction. From these fountains they always had it, and at this fire the nations of the world lighted their own. There is no instance to the contrary. Hither Athens, and afterwards Rome, came in quest of knowledge and instruction. These were the schools and masters to the world. And, though our accounts of Asia are but short and defective, yet what remains there are, as also their traditions, even in China, trace their origin and oracles westward ; which is the fullest confirmation of the Mosaic history, and of the propagation of knowledge by instruction only.”\*

It is sometimes objected that certain texts of Scripture encourage the idea of the natural origin of religious truth. Thus, in Rom. ii. 15, St. Paul mentions the law written in the hearts of men, even heathens, and implies that the principles of moral law are innate in man. To this the author last quoted replies, “ That a principal distinction between the Jews and Gentiles was that one had a written law, the other not ; that, before the age of Moses, the whole world was subject to the same general law, as it had

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\* Ellis’s Knowledge of Divine Things from Revelation.



been given to Adam, Noah, etc. from God, and by them delivered to their posterity, who were subject to the sanctions of it in rewards and punishments; which in justice they could not have been, except it had the force of a law, and received sufficient promulgation. Thus the patriarchs were justified in obeying, the Sodomites and others condemned for disobeying the law delivered to them; and after-ages had these general notions of duty and sin providentially continued down to them, to keep conscience and the inward senses of the soul awake, and thereby render them excusable or inexcusable. And all the ancient commentators understood these words, *ὅταν γὰρ ἔθνη*, 'for when the Gentiles,' etc., Rom. ii. 14, of those who lived before the law, as Melchisedec, Job, etc., or who repented, as the Ninevites, or who had learned the worship of the true God, as Cornelius. This was their *νόμος ἀγραφος*, unwritten law, for the heathen world had no other. Draco's were the first (and those chiefly political ones) committed to writing in Greece, about 624 years before Christ; and a moral system was not attempted till Socrates taught it, and Xenophon and Plato recorded his sentiments.

"Again, the wisest writers on the law of nature (as Puffendorf) interpret these texts as a figurative expression, and implying no more than a clear and certain knowledge treasured up in the memory, of which the persons spoken of are convicted in their own consciences, by what means soever these notions entered into their thoughts. And to write in the mind *ἐν τῇ ψυχῇ γράφειν*, *et scribere in animo*, was a phrase in com-



mon use with the Greeks and Latins as well as the holy penmen both of the Old and New Testaments."

Another text is sometimes quoted to show that the being and attributes of God may be discovered in the works of nature: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." Rom. i. 20. But the context shows that the apostle is so far from asserting the sufficiency of nature to discover the existence of a Deity, that his argument is founded on the heathens being already convinced of this truth. The following comments are judicious and conclusive:

Dr. Ellis remarks, v. 19, "Because that which may be known of God"—as much as was necessary for their present circumstances, concerning his essence, attributes, and will—"is manifest in them," or (as the margin and others read it) to them, or among them, not indeed from nature and reason, "for God hath showed it unto them," ἐφανερώσε: the word expressly denotes a positive act of God, who brought to light, made manifest and evident, that which was dark, obscure, and unknown before, by the sundry ways He thought proper to reveal and make himself known to us.

V. 20, "For (γὰρ, *nam*, *siquidem*, forasmuch as) the invisible things of Him"—"his eternal power and Godhead," as afterwards explained—"from (not ἐκ, but ἀπὸ, ever since) the creation of the world," when they were fully communicated, "are clearly seen," because, after



a declaration of his nature and existence, the Divine attributes are plainly evinced, "being understood" (νοούμενα, explained to the understanding) "by the things that are made" (ποιήμασι), the works of God, or things which He had done; not only of creation but of providence, in the deluge, in the wonderful preservation of his church and destruction of his enemies, in his many appearances, miracles, and interpositions with mankind, which through all ages had been related to them, and were a sensible demonstration of omniscience, omnipotence, invisibility, and immateriality: "even his eternal power and Godhead," which alone could effect such wonderful things.

On the phrase "from the creation," Matthew Henry says, "Understand either the *work* of creation as a topic, and man in particular,—or, the date of the discovery, as old as the creation of the world."

Koppe says, "From the (*i.e.* from the period of the) very creation of the world."

Rev. R. Watson, in his exposition of this passage, says, "It by no means follows from this that the apostle intended to teach that the principles of God's moral government, his will, and our duties and hopes, in a word, all that has been termed natural religion, is to be learned by the study of physics, and that the visible world is a sufficient book for man. The apostle well knew that both among Gentiles and Jews, from the earliest ages, there had been communications of moral truth in direct revelations, and traditions of those revelations; that the world had never been without moral laws, or without promises



of redemption ; and what he knew to be fact, universally acknowledged by those to whom he writes, he assumes ; and considers, therefore, that what proves the existence of that God, made known as to his will and designs in these early and widely-diffused revelations, gave authority also to all the truth which had ever been connected with the doctrine. He assumes, in fact, what we see assumed throughout the Scriptures, that God communicated the knowledge of himself and his will originally to mankind ; that this knowledge, though disregarded and darkened, was never wholly lost ; that the visible universe was a standing testimony to it as existing, not the means of first revealing it, nor of recovering it through a process of reasoning, if in any instance entirely lost."



## CHAPTER IV.

### THE INTERPRETATION OF THE RECORD.

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"The prophets **have** inquired and searched diligently."

"Holy men of God spake as they were moved by the Holy Ghost."

ST. PETER.



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## CHAPTER IV.

### THE INTERPRETATION OF THE RECORD.

THE manner in which we should interpret the Bible is a subject of fundamental importance to the Christian student, not only that he may be able to determine the sense for himself, but also that he may reject false criticism by readily recognizing its point of departure from correct principle.

The infidel objections of the rationalistic school are directed not so much against the antiquity and genuineness of the Scriptures, as against the doctrines and history deduced therefrom, on the ground of certain alleged discrepancies and inconsistencies. It assumes the right and the ability to judge what is proper to be revealed from Heaven, and as a general rule reduces the Bible to the level of ordinary books. It considers the Scriptures as containing the opinions of Paul, or David, or Moses, or other writers, entitled to respect because of their genius and antiquity, but the truth or falsity of whose views must be judged of by men's own intuitions and convictions. It is ready to explain a difficult doctrine or a marvelous fact by some mythical or mystical system of interpretation; and if this will not avail, it boldly, if not contemptuously, spurns the record.

Our views of the meaning and application of Scrip-



ture teaching will depend mainly on the opinions we have formed respecting its authority or inspiration. Hence the inspiration of the Bible must first be investigated, as the basis of its interpretation.

The evidences of Christianity, as they are called, or the proofs in favor of the claim of the Bible to be considered a revelation from God, are very numerous. The usual mode of classifying them is to divide them into—1st, external; and 2d, internal. Each of these classes requires a subdivision into (*a*) the Divine, and (*b*) the human. The *external Divine* are miracles and prophecy; the *external human* are the historical proofs of the authenticity and genuineness of the books of Scripture. The *internal Divine* are the accordancy of the doctrines with the moral sense and spiritual wants of men and with the expectations we should form antecedently of the contents of a revelation; the *internal human* are the critical evidences of undesigned coincidence. Each class of evidence has been fully treated of by various writers. It is the aim of the present work to show the harmony of some of the principal doctrines of Scripture with a true scientific investigation of the teachings of Nature.

The Bible professes to be a revelation from Heaven, dating back in its origin to the earliest ages of the world. It will, therefore, present traces of the same handiwork, the same Divine ideas, which we find in the world around us. Properly interpreted, the Scriptures can never contradict the teachings of real science. To understand the true system of interpretation is, therefore, essential to our plan, since it occupies the



same relation to revelation which science holds to nature,—as an exhibitor of the true ideas of the Divine mind.

Extreme views have been held with respect to the inspiration of the Scriptures. One regards the entire book as so fully inspired by the spirit of truth as to exclude the possibility of error. Of course, on this view, interpretation becomes a mere question of grammar. The opposite opinion denies the supernatural character of the Bible, and regards it simply as the expression of the genius and piety of the writers, or of the opinions and spirit of the time and country in which they lived. Those who hold this opinion will interpret the teachings of the Scriptures on a rationalistic basis, in the light of their own convictions and intuitions and even prejudices.

Between these extremes, many intermediate views have been held at different times, with greater or less distinctness. The ancient Jews felt the highest reverence for their Scriptures, and took care to count every verse and letter in every book, and to retain every large and small letter, etc. as it occurred in the most ancient manuscripts. The modern Jews regard the Prophets and Psalms as inferior to the law. The early Christian Fathers regarded the Scriptures as "the true words of the Holy Ghost." Tertullian, however, allowed that the apostles were at times permitted to speak their own words, as where St. Paul says, "To the rest speak I, not the Lord." Chrysostom and Jerome also admitted the human element in the Scriptures, as seen in the slight variations in the



different narratives of the same event. The church of the Middle Ages held that the books of the Bible were in a peculiar and distinct sense the lively oracles of God, although Abelard taught that the prophets sometimes spoke from their own minds, and that the apostles were liable to error, as St. Peter respecting circumcision, who was reproved by St. Paul. The watchword of the Reformation was, "The sufficiency of the Scriptures for salvation," in opposition to tradition, or the unwritten teaching of the church. The natural inclination was to a very high esteem for the Bible, although some of the leading reformers held to a somewhat freer view of inspiration than the rest. The Calvinistic reformers held to the plenary and even verbal inspiration of the Scriptures, so that some of the Swiss Confessions speak of simple dictation by the Holy Ghost. The Remonstrants and Arminians, however, made clear distinctions between the Divine and the human elements in the writers of the Old and New Testaments. Of all the parties in the church since the Reformation, the Socinians have always tended most to loose and rationalistic views.

Definite theories of inspiration were seldom propounded until of late years, when the spread of rationalizing speculations, the spirit of theological criticism, and the rapid discoveries of modern science, have given birth both to theories and controversies respecting them.\*

Whatever views of inspiration we may adopt, the

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\* See Essay on Inspiration, by E. H. Browne, in "Aids to Faith."



most cursory examination of the Scriptures themselves will show that they claim to be the utterances of Divine wisdom,—the expression of the very ideas which the Holy Spirit intended. They recognize the existence and universal sovereignty of a personal Deity as a fact well known from the most ancient times, and they profess to record the personal acts and words of Jehovah at various times in the history of mankind, chiefly respecting the development of a system of facts and occurrences relating to the moral renovation of mankind. Christ and his apostles frequently refer to the Old Testament Scriptures as containing the elements of the Christian dispensation and predictions respecting it, and assert for these writings Divine inspiration and authority. So interwoven are the facts and ideas of the entire volume that no part of the canon can be removed without marring the harmony and perfection of the whole. Every book forms part of a system, the central idea of which is that of Divine interposition and revelation. This view, however, is perfectly consistent with the necessity, in the sacred writers, of diligent and faithful research, with the expression of the same thought in different words, with such differences between the accounts of inspired men as would be likely to arise from the different standpoints of each, with quotations from other inspired authorities, with the employment of uninspired documents, and with the peculiarities of style and manner arising from diversities of intellectual structure and from educational or other influences.



In our last chapter we argued that external Nature is only competent to communicate ideas of material things, while psychological experience is limited to the knowledge of man's own faculties and his power of tracing relations. This excludes all spiritual ideas whatever, as the idea of God, spirit, etc. Hence revelation is the only possible source of ideas pertaining to spirit; and if these ideas first occurred in the Bible, its writers must have been inspired from the world of spirits. We now inquire how a revelation can be made, or the manner in which the spiritual and invisible world can manifest itself in the sphere of the visible. Of course, every consistent deist admits the possibility of such a revelation, for if Nature be the work of a personal God, the order of Nature reveals the harmony of the Divine ideas. If man, also, have a spiritual as well as a physical nature, his volitions manifest the character of his mind. Every embodied thought, therefore, is a proof of the reality of a spiritual communication in the sphere of the natural world, unless we adopt the wildest of the pantheistic and physical theories of life; and even on this theory the natural is the manifestation or expression of the spiritual, or rather identical with it.

The Christian conception of God is that of a purely spiritual essence, exalted above all that is finite, and yet, since He reveals and imparts himself to the world, as having a definite relation to the created universe. It is this relation which causes the biblical idea to differ so widely from that of pantheism.



The spiritual essence and distinction of God from the world have led in the progress of thought to the idea of a medium by which God creates the world, works upon it, and reveals himself to it. This was supposed to have its ground in the Divine nature itself, and yet to be in some manner distinct from it. Such was the view of Philo concerning the Logos, traces of which may also be seen in the doctrine of Plato, and in the system of Zoroaster, in which Honover is represented as the Word by which the world was created,—the most immediate revelation of the god Ormuzd.\*

The oldest form of revelation referred to in the Old Testament is the Theophany,—the manifestation or appearance of God either in a bodily form which the external senses could perceive, or in visions and dreams which the internal sense observed.

Manifestations of God in bodily form are ascribed to the *angel of the Lord*,—the Angel-Jehovah,—who claims Divine power, honor, and names for himself, accepts of worship and sacrifices, and is usually regarded as God by those to whom He appears. These temporary appearances of the Divine nature prefigured the permanent incarnation of God in his Son, Jesus Christ, who is the most perfect revelation of the Father, and who by word and spirit and work and example has exhibited all we need for our salvation; for the truth is in Jesus; He is the Truth, the Life, and the Way,

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\* Hagenbach's History of Doctrines.



the great object of all previous revelations and of all sacred history.

In addition to the personal appearances of God himself, we find in the Scriptures frequent allusions to the ministry of angels, who are represented as a higher order of intelligence than mankind, and of great power, usually invisible, yet occasionally commissioned to manifest themselves to the bodily senses.

These appearances were not imaginative and illusory, but real; the bodily forms had bodily qualities. Thus, in the infantile age of the world, the angels ate with Abraham, and Jacob wrestled bodily with his antagonist at Peniel. As the world grew in knowledge of the Divine purposes, these representations became more spiritual and less analogous to natural modes. Thus the offering of Gideon to the angel was consumed by fire out of the rock, and in a still later age the visions of Isaiah and of Ezekiel surpassed all ordinary forms whatever. There is nothing improbable, in a scientific view, in these embodiments of spiritual existences. Man himself may be regarded, scientifically, as a compound of matter and spirit,—matter so joined to spirit that it lives and is made subject to new modes or laws of being.

The most common opinion attributes to angels real though rarefied bodies, of varying properties, capable of transit from world to world, and of becoming visible or invisible, tangible or impassible, at pleasure. Another view, however, considers them as capable of assuming bodies other than their own



proper vehicle of communication with the material universe. This opinion considers that "the relation of mind to matter subsists between the being endowed with life and the ultimate molecules of material substance. The individual atoms thus brought into connection with the living being are perpetually changing. Fresh molecules are continually brought into this relation, while the old ones are cast off. Thus, also, the number of atoms under the control of any living being is always varying. In the case of man, these changes are accomplished according to certain organic laws; nevertheless volition enters largely as an element into their operation. Now, it is not pushing the method of reasoning by analogy too far, to suppose that in the case of angels the element of volition may enter more largely into the process, and that these beings may be endowed with a faculty of altering at pleasure the material molecules, both as regards individuality and number, with which their minds are in immediate relation. Going a step further, we may imagine that, when it becomes needful for any special purpose, they have the power of withdrawing their spirits completely from all connection with the ponderable atoms."\*

On this hypothesis, a spirit may disengage himself from his usual organism, and, in a way similar to the vibrations of light or of electricity, may traverse the ether until he reaches our planet, and then, assembling around him a sufficiency of atoms to constitute

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\* *The Material Universe*, by M. Ponton.



a temporary organism, resembling or identical in structure with a human body, will be brought into a condition qualifying him to discharge his commission. His message delivered, he may dissipate his temporary body and return as he came. There is, to say the least, nothing contradictory or irrational in this view, and it may serve to show that there is a way in which bodily appearances and communications may be made from the spiritual world.

The only conceivable modes of direct revelation from the world of spirits, other than by bodily appearances and actions, are visions, words, or impulses. A pictorial representation must be made to the eye or imagination of the seer, or words must be uttered which are intelligible to his mind, or a special impulse must be afforded to his mental faculties.

Each of these modes of revelation is referred to in the Scriptures as occurring in different dispensations and at different times. God has at sundry times and in divers manners spoken unto the fathers by the prophets, and in these last days has spoken unto us by his Son. The manner in which the Bible exhibits a Divine revelation to have been made will suggest to us the true principles of interpretation. It is the true key to the meaning of Holy Writ.

Pictorial representation to the eye or imagination was frequent among the prophets of the Old Testament, and characterizes the Apocalypse in the New. Jacob's vision at Bethel, Joseph's prophetic dreams, the visions of Isaiah, Jeremiah, Ezekiel, Daniel, etc., and a number of references in the New Testament, are



examples. Hugh Miller, in his "Testimony of the Rocks," refers to this manner of revelation respecting past events of which the seer was necessarily ignorant. He quotes a number of ancient commentators in confirmation of his views, and applies it to the account of the creation given in the book of Genesis. He supposes the prophet to have received a series of visions illustrating or typifying those periods in which the earth was being prepared for man's abode. Each of those pictorial visions, he supposes, took up a natural day, and that the phrases, "The evening and the morning were the first day,"—"second,"—"third day," etc., refer to the representations, and not to the creative processes themselves. While this ingenious theory is not at all needed to reconcile the teachings of geology with the book of Genesis, there is no doubt of its application to many parts of Scripture, both historical and prophetic.

The question may be asked, whether a warm and fertile imagination might not account for the origin of such visions, as in reveries, or waking dreams, or in the dramatic conceptions of the poets. Such a thought would scarcely occur to one who regards the Bible as entire, and remembers how all parts fit together, forming a complete system. It is altogether different from anything we know of imagination, to see a series of visions by different persons and in different times and places, during an interval of more than a thousand years, all referring to the development of the same facts, and permeated by similar sentiments. Again, from the nature of imagination it may be readily seen



that it has no power to invent any new ideas whatever. Its sole office is that of combining ideas which were otherwise received. It has no power except to form images out of preconceived notions. Now, the visions of the prophets contained new and original ideas, and special predictions which could have had no elementary existence in their previous experience, but were evidently real revelations.

The same thing is true of revelation by means of intelligible words,—so often referred to in the Scriptures and often introduced by the formula of “Thus saith the Lord.” We may consider it either as a real sound, or a strong impression on the mind, of Divine origin. Were it other than a real revelation, how does it happen that imagination and mesmeric excitement have never discovered a new spiritual truth, or referred to one whose root and essence are not in the Bible? Verbal revelation has an advantage over pictorial, as being better adapted to the communication of abstract truth and argumentative reasoning.

The last mode mentioned, viz., special impulses communicated by the Divine Spirit to the faculties, differs not in kind, but only in degree and application, from the Divine aid which is promised to every sincere and earnest Christian. Supernatural grace and direction are afforded to every one who will do God’s will, that he may “know of the doctrine.” “For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the



spirit which is of God ; that we might know the things that are freely given to us of God." "Hereby we know that He abideth in us, by the spirit which He hath given us." In the apostles and writers of Sacred Scripture, however, the Holy Spirit not only impelled their faculties so that they understood their personal relation to God, and by correspondence to that impulse were enabled to live sanctified lives, but it also impelled them to communicate the truth with such clearness and propriety as to express the mind of the Spirit. And as the needle points towards the pole when touched with the same magnetic influence as the earth itself, so the mind which has received the Divine Spirit recognizes the Divine teaching. This is the reason why many unlearned Christians are so little disturbed by the objections of infidelity. From this cause also arises the wonderful adaptation of the teachings of Scripture to the ever-varying conditions of mankind, notwithstanding the diversities existing as to their literal meaning.

The correspondence of Scripture teaching with our highest religious impulses is a subjective argument for inspiration. "In the skeptical writings of the day the argument is rarely stated, except to be dealt with as a form of a natural but not very harmless illusion. Yet it is an argument of the greatest force and importance, and an argument which, if rightly handled, it is much easier to set aside than to answer. Is it nothing that the Bible has spoken to millions upon millions of hearts, as it were, with the voice of God himself? Have not its words burned within



till men have seen palpably the Divine in that which spake to them? Is it not a fact that convictions on the nature of the Scriptures deepen with deepening study of them? Ask the simple man, to whom the Bible has long been the daily friend and counselor, who reads and applies what he reads as far as his natural powers enable him,—ask him whether longer and more continued study has altered, to any extent, his estimate of the Book as a Divine revelation. What is the invariable answer? The Book ‘has found him;’ it has consoled him in sorrows for which there seemed no consolation on this side the grave; it has wiped away tears that it seemed could only be wiped away in that far land where sadness shall be no more; it has pleaded gently during long seasons of spiritual coldness; it has infused strength in hours of weakness; it has calmed in moments of excitement; it has given to better emotions a permanence, and to stirred-up feelings a reality; it has made itself felt to be what it is; out of the abundance of his heart his mouth speaks, and he tells us with all the accumulated convictions of an honest mind that, if he once deemed the Bible to be fully inspired on the testimony of others, now he knows it on evidence that has been brought home to his own soul. He has now long had the witness in himself, and that witness he feels and knows is unchangeably and enduringly true.

“Ask, again, the professed student of Scripture, the scholar, the divine, the interpreter, one who, to what we may term the testimony of the soul in the



case of the less cultivated reader can add the testimony of the mind and the spirit,—ask such a one whether increased familiarity with Scripture has quickened or obscured his perception of the Divine within it, whether it has led him to higher or lower views of inspiration. Have not, we may perhaps anxiously ask, the difficulties of Scripture wearied him, its seeming discordancies perplexed, its obscurities depressed him? Have not the tenor of its arguments, and the seeming want of coherence and connection in adjacent sentences, sometimes awakened uneasy and disquieting thoughts? What is almost invariably the answer? ‘No; far otherwise.’ Deepened study has brought its blessing and its balm. It has shown how what might seem the greatest difficulties often turn merely upon our ignorance of one or two unrecorded facts or relations; it has conducted to standing-points where in a moment all that has hitherto seemed confused and distorted has arranged itself in truest symmetry and in the fairest perspective. In many an obscure passage our student will tell us how the light has oftentimes suddenly broken, how he has been cheered by being permitted to recognize and identify the commingling of human weakness and Divine power, the mighty revelation almost too great for mortal utterance, the ‘earthen vessel’ almost parting asunder from the greatness and abundance of the heavenly treasure committed to it. He will tell us, again, how in many a portion where the logical connection has seemed suspended or doubtful,—in one of those discourses, for instance,



of his Lord as recorded by St. John,—the true connection has at length slowly and mysteriously disclosed itself, how he has perceived and realized all. For awhile he has felt himself thinking as his Saviour vouchsafed to think, in part beholding truth as those Divine eyes beheld it; for a brief space his mind has seemed to be consciously one with the mind of Christ. All this he has perceived and felt. And he will tell us, perchance, what has often been the sequel,—how he has risen from his desk and fallen on his knees, and, with uplifted voice, blessed and adored Almighty God for his gift of the Book of Life.”\*

In connection with this subject of spiritual impulses as a mode of revelation there is one principle which must not be overlooked. The ancients believed that one fully possessed with Divine impulse was merely a passive agent, and did not himself understand, and could not explain to others, what he spake while he was inspired. The heathen regarded their sooth-sayers and oracles, when they pretended to prophesy, as carried away with a divine madness, a sacred intoxication, which deprived them of their own powers of consciousness and reflection. The early Jews, also, according to the Talmud, taught that, in many instances, the prophets themselves did not understand the import of what they predicted. Now, while it was generally true that the spirits of the prophets were subject to the prophets, yet there are parts of Scripture where this principle of passivity in

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\* Rev. C. J. Ellicott, in “Aids to Faith.”



those inspired is clearly recognized. Thus, it is said of Balaam that the Lord put words in his mouth. Numb. xxiii. 5. So Caiaphas the high-priest unwittingly prophesied that it was expedient that one should die for the people. John, xi. 49-52. St. Peter also affirms that the prophets searched diligently respecting the prophecies of Christ which were made through them. I. Pet. i. 11; II. Pet. i. 20.

Analogous to this form of inspiration are those passages of Scripture in which language is so used as to develop thought and anticipate discoveries in science. Thus, in Genesis, where it is said that God made two great lights, the Hebrew word has the sense of light-bearers, thus anticipating the modern discovery that light is separate from the body of the sun. Another passage of a similar kind is found in the sublime description given of Wisdom in the book of Proverbs: "Before the mountains were settled, before the hills was I brought forth: while as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world." But recently geology came to the conclusion that the highest parts of the earth were the oldest, yet the Bible revealed it ages ago. We can but allude to the subject of such incidental evidences of supernatural knowledge; to point them out is the province of a commentator.

The majority of modern theologians hold to three degrees of inspiration as applied to the Scriptures. The first and highest degree is the revelation of things before unknown to the writers. The second degree is the security against error which God af-



forded to the writers in the exhibition of facts and doctrines with which they were already acquainted. The third degree is the authority given by the approbation of inspired men to writings originally composed without inspiration, as the genealogies and historical compilations found in some parts of the Old Testament, etc.

Let us now apply these principles to interpretation. From what we have seen respecting the mode of spiritual communications, it follows that every revelation to the intellect must necessarily be chiefly illustrative. Spiritual and Divine truths come to us through earthly mediums. The vision of the seer symbolized or exhibited the truth in natural imagery, since no other was possible. The words which fell upon the ear of the prophet were used in their conventional meaning, since no other meaning would have conveyed the idea. Hence it also follows that revelation conformed necessarily to the educational status of those to whom it came. It is true that in some instances the seer was rapt, or carried away, beyond his own sphere of thought; but this was rather exceptional than usual. Had it been common, the revelation would have been unintelligible to the generation which received it. These instances of direct verbal inspiration are marks of miraculous knowledge, and are external Divine evidences of authority pertaining to the class of prophecy.

We gather, therefore, from the manner of the revelation that the Bible should be explained in its grammatical sense, as we would interpret any other



book, but with special reference to the language, customs, and ideas of the age of the world in which it was written; remembering always that it is a revelation of spiritual truth communicated chiefly in illustrations and figurative language, and making use of the history, chronology, and other sciences of the age as vehicles or accessories.

This principle will explain those seeming contradictions which result from the use of popular language, as when Joshua commanded the sun and moon to stand still,—the sun going forth from one end of heaven to the other, etc. It will even justify many actual errors in science, chronology, and history, should such be found to exist. The Scriptures were not intended to teach men these things, but to reveal what relates to man's connection with moral law, and the spiritual world, and his salvation from sin. In order to teach these truths, the biblical writers availed themselves of the popular language and the current science and literature of the age in which they lived, so as to be intelligible to their contemporaries. As in the present day a man may be well instructed in the mysteries of the kingdom of heaven, and "have an unction from the Holy One," while ignorant of or a disbeliever in the teachings of modern science, so likewise it was possible to those who first received religious truth and were commissioned to declare it. The presence of the Holy Spirit preserved from errors in science no more in the one case than in the other. A revelation of spiritual truth, of universal interest to mankind



might have been made to the Bedouin Arabs or Chinese. Yet in reality the majority of inspired men were far from ignorant. Many of the writers of Scripture were learned in the scholarship of their day, and through them the most lucid accounts of ancient times, and fragments of ancient literature, and copies or abstracts from ancient genealogies, have come down to us which would otherwise have been utterly lost. Yet whoever undertakes to construct a science out of their incidental allusions will find it labor in vain. It was no part of their mission to teach science. One may as well seek to study surveying in a biography of Washington as the details of cosmogony or chronology in Genesis. This is the mistake of those who write "Harmonies of the Gospels," as well as others. It may, indeed, gratify a laudable curiosity to examine the chronological succession of recorded events, and may furnish additional confirmation of historic fidelity, but it is not necessary to prove the truth of the Evangelists. Dr. Smith has well said that "the inspiration of an historical writing will consist in its truth, and in its selection of events. Everything narrated must be substantially and exactly true; and the comparison of the gospels one with another offers us nothing that does not answer to this test. There are differences of arrangement of events; here some details of a narrative or a discourse are supplied which are wanted there; and if the writer had professed to follow a strict chronological order, or had pretended that his record was not only true but complete, then one inversion of



order, or one omission of a syllable, would convict him of inaccuracy. But if it is plain—if it is all but avowed—that minute chronological data are not part of the writer's purpose,—if it is also plain that nothing but a selection of the facts is intended, or, indeed, possible (John, xxi. 25), then the proper test to apply is, whether each gives us a picture of the life and ministry of Jesus of Nazareth that is self-consistent and consistent with the others, such as would be suitable to the use of those who were to believe on his Name; for this is their evident intention.”\*

Many of the apparent contradictions in the Bible may be explained by the mistakes of transcribers, or in some other way equally natural; but, “as the Bishop of London has well remarked, ‘When laborious ingenuity has exerted itself to collect a whole store of such difficulties, supposing them to be real, what on earth does it signify? They may quietly float away without our being able to solve them, if we bear in mind the acknowledged fact that there is a human element in the Bible.’

“What if many of the numbers given in Exodus should, as Bishop Colenso asserts, be inaccurate? What is to be gained by assertions or denials relative to matters which have forever passed out of the reach of our verification? What if, here and there, a law should seem to us strange and unaccountable; an event difficult to comprehend; a statement to involve an apparent contradiction? What has all this to do

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\* Smith's New Testament History.



with the essential value of the book? Absolutely nothing, unless thereby its truthfulness can be set aside.

“If error were in the Bible cunningly interspersed with truth, the case would be different. But it is not so. The book, as a whole and as it stands, is wholesome and useful; each portion of it has its proper place and is adequate to fulfill its appointed end. Everything has its purpose to fulfill and its object to accomplish, whether, properly speaking, inspired or not. Nothing may be despised, nothing pronounced superfluous. But everything in the book does not take hold alike on the heart and conscience. It may be very interesting, as indeed it is, to trace on the map the various journeyings of St. Paul, or the wanderings of the children of Israel in the wilderness; to note a hundred undesigned coincidences; to study and try to reconcile two apparently conflicting genealogies; to examine into and to discuss the chronology, the geography, or the natural history of Palestine. All this and much more may be done; and it is fitting that in its time and place it should be done; yet it may be accomplished without the slightest moral or spiritual benefit arising to the man who is thus occupied.”\*

From the principle of interpretation referred to above, we may deduce the rules laid down by theologians as applicable to the Scriptures. Ellicott has briefly summed them up as follows: “Interpret gram-

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\* “*Liber Librorum.*”



matically, historically, contextually, and minutely," and "interpret according to the analogy of faith."

The first rule is to interpret grammatically. This would seem almost superfluous; yet "there is a strong desire evinced in many quarters to evade the rule, and, under cover of escape from pedantry, to endeavor to make Scripture mean what we think, or what we wish, not what it really says to us." In place of the natural and obvious meaning, we are exhorted to interpret by means of mystical "correspondences," or by our own "verifying faculty" to rectify the imperfect utterances of words "of which it is assumed we have caught the real and intended meaning." Such a procedure applied to other literature would produce endless confusion. On such a principle "Mother Goose's Melodies" might be regarded as a treatise on moral philosophy, and romance be extracted from the most didactic compositions.

St. George Mivart quotes from Mr. Tylor's "Primitive Culture" an amusing parody of certain recent attempts to explain almost all early history and legend by myths of dawn and sunrise. It will equally apply to some violations of our first rule. Mr. Tylor says, with respect to the "Song of Sixpence:" "Obviously, the four-and-twenty blackbirds are the four-and-twenty hours, and the pie that holds them is the underlying earth covered with the overarching sky. How true a touch of nature it is that when the pie is opened—that is, when day breaks—the birds begin to sing! The king is the sun, and his counting out his money is pouring out the sunshine, the golden shower of Danaë.



The queen is the moon, and her transparent honey the moonlight. The maid is the rosy-fingered dawn, who rises before the sun her master, and hangs out the clouds, his clothes, across the sky. The particular blackbird who so tragically ends the tale by snipping off her nose is the hour of sunrise." Mr. Tylor similarly explains the life and death of Julius Cæsar.\*

The second rule is to interpret historically. This requires us to illustrate by reference to history, topography, and antiquities. We should transport ourselves in thought to the age and country in which the writer lived, and the scenes surrounding him, so as to realize, as far as possible, his original conception. Our only object is to find the idea intended by the inspiring Spirit. This necessitates, of course, industrious study and research, in order that the full force of the language may be understood. We need not expect to develop the meaning of Scripture with less labor than scholars bestow upon other ancient writings.

The third rule is to interpret under the limitations assigned by the context. This is to inquire for the design of the writer, and to give the words not only the meaning but the application he intended in that place where we find them. The want of attending to this rule has been the origin of many a fanciful and illogical interpretation.

The fourth rule is to elicit the full significance of all details. The importance of this rule will be evident when we remember "that in every case words

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\* Lessons from Nature, p. 146.



are the appointed media of ideas and sentiments, and believe, in the case of Scripture, that both the ideas are heaven-sent and the sentiment inspired." This rule, however, admits of but limited application in the case of metaphors and parables, where the general teaching of the whole is evidently intended, rather than a minute application of details.

The fifth rule is to interpret according to the analogy of faith. This is a scriptural term, used by St. Paul in Rom. xii. 6. We consider it synonymous with several other passages, as "the Scriptures," "all the law," "the mouth of all the prophets," etc. It might be rendered "the general tenor of the Scriptures." Mr. Ellicott refers it to the creeds, as the authorized exposition of the faith of the church; but this elevates a merely human production to a superiority over Divine revelation. As the Bible is a communication of spiritual truth in human language, it is not to be classed with any merely human composition whatever, and must be interpreted in accordance with its own design and general meaning. Creeds are useful as showing what learned and pious men have gathered from Scripture teaching, and as compendiums of Bible truth; but, after all, we must refer them "to the law and to the testimony; for if they speak not according to this word, there is no life in them."

"It is thus that philosophy interprets natural appearances. When once a general law is established, particular facts are placed under it, and any appearance that seems contradictory is specially examined; and of the two explanations of the apparent anomaly



that one is selected which harmonizes best with the general law."\*

Respecting diversities of interpretation, the author of the book entitled "*Liber Librorum*" (from many of whose teachings we dissent) has well said that "only as Scripture is allowed to adapt itself to the peculiar mental and moral condition of each individual, do its words become 'spirit and life' to him, ruling his conduct and reigning in his affections. Instead, therefore, of finding an occasion of stumbling in the fact that diversities of view on many points always have, and probably always will, characterize Christians, we might rather discover in the wonderful adaptation of Divine teaching to each, evidence of the source from which it comes. For it is at once one and yet diverse; unchanging and yet endowed with a capacity of all but infinite fitness to every variety of character. Just as material light, although the same to all, is yet different to persons of imperfect vision, suffering under diverse forms of disease, so is spiritual illumination a different thing to men in different stages of the Divine life, with varying intellectual powers, and, above all, with conflicting wills, passions, and interests; and just as it would be impossible to temper the light of the sun so that it should leave precisely the same impression on every optic nerve, whether sound or otherwise, so is it neither possible nor desirable that Divine truth should come home to the man who is jaundiced by his pre-

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\* Angus's Handbook.



judices, or drugged by his sins, precisely as it does to the simple and righteous soul who desires to know only that he may obey."

If we admit the Divine inspiration of the Scriptures, we should approach their interpretation in a teachable spirit, with earnest prayers for the promised illumination of the self-same Spirit by whom they were first communicated. Nor should we imagine that all the truth contained in Holy Writ can be bounded by our own conceptions. A good model for a Christian student may be found in the following passage from St. Augustine's "Confessions:—" "I would hear and understand how 'In the beginning Thou madest the heaven and earth.' Moses wrote this, wrote and departed,—passed hence from Thee to Thee. Nor is he now before me ; for if he were, I would hold him, and ask him, and beseech him by Thee to open these things unto me, and would lay the ears of my body to the sounds bursting out of his mouth. And should he speak Hebrew, in vain would it strike on my senses, nor would aught of it touch my mind ; but if Latin, I should know what he said. But whence should I know whether he spake the truth ? Yea, and if I knew this also, should I know it from him ? Truly within me, within, in the chamber of my thoughts, Truth, who is neither Hebrew, nor Greek, nor Latin, nor barbarian, without organs of voice, or tongue, or sound of syllables, would say, 'It is truth ;' and I forthwith should say confidently to that man of thine, 'Thou sayest truly.' Whereas, then, I cannot inquire of Moses, Thee I beseech, O Truth, being filled with



whom, he spake truth ; Thee, my God, I beseech, forgive my sins ; and Thou, who gavest him to speak these things, give to me also to understand them." Augustine understood the "heaven" to mean that spiritual and incorporeal creation which cleaves to God unintermittingly, always beholding his countenance ; and "earth," the formless matter whereof the corporeal creation was afterwards formed ; but he was very far from so insisting on his own views as to reject other interpretations, since he believed that Scripture was so deep and full that manifold senses might be drawn from it, all consistent with truth. He remarks, "So when one says, 'Moses meant as I do,' and another, 'Nay, but as I do,' I suppose that I speak more reverently, 'Why not rather as both, if both be true?' And if there be a third or a fourth, yea, if any other seeth any other truth in those words, why may not he be believed to have seen all these, through whom the One God hath tempered the Holy Scriptures to the senses of many, who should see therein things true but diverse?" If such a spirit generally prevailed among interpreters, there would be greater unity in the church, and less infidelity to oppose. Truth is a unit, but it is a polygon also ; and the many-sided appropriateness of Scripture is evidence that it is essential truth. This should never be lost sight of by the student who would penetrate deeper than the mere surface of things, and know the "mind of the Spirit," and "the things which are freely given to us of God."



## CHAPTER V.

### THE REVELATION OF GOD.

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"Blind metaphysical necessity, which is certainly the same always and everywhere, could produce no variety of things. All that diversity of natural things which we find suited to different times and places could arise from nothing but the ideas and will of a Being necessarily existing."

SIR ISAAC NEWTON.



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## CHAPTER V.

### THE REVELATION OF GOD.

THE fundamental principle of religion—the basis of all religious ideas—is the existence of a personal yet infinite God, the Great First Cause of all things. What can reason tell us of this? How does the Bible represent it? Are the views of the Bible in accordance with the legitimate deductions of science? Such are the questions we propose.

The idea we form of God underlies all our morality, and modifies every scheme of religious opinion whatsoever, whether pagan or Christian or skeptical. Modern infidelity teaches that God is not a personal, intelligent Being, but a sort of universal force, or soul of the world, the various manifestations of which make up the phenomena of the universe. We have seen that arguments against pantheism may be drawn from every branch of science,—physical, mental, and moral; still, this idea of deified force, or eternal fatalism, distinguishes its adherents, tinges all their literature, and is the foundation of all their philosophy and morality. Development and Necessity are the two poles of this system, around which all the thoughts of its votaries revolve. On the other hand, Christianity is based upon the fact of a personal and infinitely perfect God, who holds to our race the relation



of Father, and has constituted mankind a common brotherhood. From these relations flow all our obligations and duties of worship and reciprocity and benevolence. Take away from our creed the fatherhood of God and the brotherhood of man, and you leave behind nothing but the worship of brute force. Call it development, or evolution, or necessity, or anything else, there is nothing left for reverence, if we discard a personal God, but unreasoning, unfeeling force. All the relations and duties of life are by such a scheme interfered with, and the law of the strongest becomes our only rule of right. It is not, therefore, a merely harmless speculation, and a matter indifferent, whether we believe in God or Fate; the very foundations of society are based upon such beliefs.

The question of the origin of the idea of God, like that of the origin of matter, or life, or language, or society, is one respecting which there is a diversity of opinion. Some suppose that the mind of man at his birth is like a piece of blank paper, upon which nothing is written, and consider that we learn the idea of God, as well as other ideas, by experience and observation. Others believe that the mind is not a blank, but is furnished with a small stock of rational principles, which are the germs of future knowledge, and that among these germs is the idea of God. Others, again,—on the grounds of philosophy and Scripture, as we think,—believe that the ideas of God and duty were given originally by revelation from heaven, and that the religious opinions of mankind were all derived from that revelation, either by means



of the Scriptures, or by traditions of the same truths flowing through channels more or less pure from the earliest ages of the world.

Whatever belief we may entertain as to the origin of the idea of God, it is important to inquire how much we can learn or have learned of God without the aid of the Scriptures, except the indirect knowledge flowing from the influence which they may have exerted upon the opinions of the age. This will manifest the tendency of humanity when left to itself. This question history supplies us with the means of answering. The resemblance of the primitive religious ideas of the Greeks to those of the Bible is very distinctly traceable in their mythological fables and poetry, and these resemblances all their subsequent speculations could not wholly obliterate; yet with especial reference to the Grecian philosophy the apostle wrote, "The world by wisdom knew not God." The people, indeed, worshiped many gods, but to none of them did they attribute the character of an intelligent First Cause. They worshiped the air as Jupiter, the ocean as Neptune, and other personifications of natural phenomena or of abstract qualities; but the true idea of a Creator was unknown. The religion of the philosophers was the same pantheism which is sought to be restored by modern infidelity. None of them, not even Socrates, nor Plato, nor Aristotle, conceived the idea of a personal God.

Mr. Farrar says,\* "All philosophic theology in

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\* Science in Theology.



Greece was pantheistic, *i.e.* if pantheism be made to mean any theory which admits an *impersonal* First Cause, and to include—1st, the theory which teaches an *anima mundi*; 2d, that which regards God as the sum total of all that exists (pantheism proper); and 3d, that which regards the Deity as an abstraction, synonymous with the idea of perfection. Thales might possibly represent the first of these views; the Eleatics, the second; Anaxagoras, Plato, and Aristotle, the third.”

Cudworth asserts that “Plato, in his tenth book of Laws, professedly opposing the atheists, and undertaking to prove the existence of a Deity, does, notwithstanding, ascend no higher than to the Psyche, or Universal Mundane Soul, as the self-moving principle, and the immediate or proper cause of all the motion which is in the world.” This opinion is ably opposed by Professor Tayler Lewis, who regards Plato’s use of the term *ἀγαθός* as including all moral attributes. Other scholars, however, consider him to mean by it only *order* or *harmony*.

Thales regarded *water* as the *ἀρχή*, or originating element, of the universe, doubtless from some perverted tradition of the Mosaic account of the creation, where it is said that “the Spirit of God was brooding over the waters.” The succeeding hypotheses of Anaximander and Anaximenes, one of whom held that *air*, and the other that *infinite space*, was the first principle, were refinements upon the theory of Thales.

The Ionic or atheistic school contended that there is nothing in the universe but phenomena,—all things



being in perpetual flow ; nothing really being, but all things ever becoming ; as Homer represents when he says that Oceanus is the origin of the gods, etc. The manner in which Plato represents Socrates as opposing this view, and contending that the laws of our being compel us to affirm the real and not merely the relative existence of the Beautiful, the Good, etc., would seem to favor the views of Professor Lewis with respect to that author ; yet the general fact of the pantheistic or atheistic tendency of Greek philosophy is undeniable. Thus, Æschylus sings, *Ζεὺς ἔστιν αἰθήρ, Ζεὺς τέ γῆ, Ζεὺς δὲ οὐρανός, Ζεὺς τὰ πάντα.* "Jupiter is the air ; Jupiter is the earth ; Jupiter is the heaven ; all is Jupiter."

This materialistic philosophy was imported into Greece from the Orient, where it still constitutes the foundation of Brahminism and Buddhism. From Greece it passed into Rome, and, through the Arabian restorers of Grecian literature, into modern thought. In its various forms of skeptical philosophy or heathen idolatry, it has ever been the chief antagonist of revealed truth, and probably will be until the end of the world. At the present day it is encouraged by the rhapsodies of the spiritualists, by crude and ill-digested theories respecting electricity, by avowed skeptics, and by a spirit of theorizing indulged in by certain writers who, but for their speculative tendencies, might establish a reputation as men of science.

The development of the human mind in the progress of history by means of religion and science, if it has not been a source of direct information respect-



ing the Divine existence, has sufficed to satisfy the rational inquirer that pantheism, as well as atheism, is wholly unreasonable. Men of the deepest scientific research—the master-minds of the world—unite in testifying to their belief in a personal Great First Cause. Even Kant, who declares that the objective reality of a personal God can neither be proved nor disproved by pure reason, acknowledges that the idea is necessary to reason,—that it “perfects and crowns the entire system of human cognitions.” Sir Isaac Newton concludes his immortal *Principia* by declaring that “this most beautiful system of the sun, planets, and comets could only proceed from the counsel and dominion of an intelligent and powerful Being. . . . This Being,” he says, “governs all things, not as the soul of the world, but as Lord over all;” and the argument proving that he is not the soul of the world he sums up in these words: “Blind metaphysical necessity, which is certainly the same always and everywhere, could produce no variety of things. All that diversity of natural things which we find suited to different times and places could arise from nothing but the ideas and will of a Being necessarily existing.” This argument of Newton’s is a powerful one against the skepticism of the present day. We may also see the unreasonableness of atheistic pantheism by the following considerations. The universe is either self-caused or created by another. If self-caused, it was eternal; and if created, the first cause must have been eternal. Now, an eternal being must be a self-existent, independent, and necessary being.



Either the universe or its Creator must therefore have these characteristics. It is also plain that the intelligent existences in the universe must have sprung from intelligence, since no being can communicate power with which it is not possessed. Hence the fountain of existence must be intelligent, as well as necessary and eternal. Is the universe, then, intelligent, or has it originated from the intelligence of another? "Matter cannot be intelligent as a whole without being intelligent in every atom, for a concourse of unintelligent atoms can never produce intelligence; but if it be intelligent in every atom, then we are perpetually meeting with unintelligent compounds resulting from intelligent elements. If, again, matter be essentially eternal, but at the same time essentially unintelligent, then, an intelligent principle being traced in the world, and even in man himself, we are put in possession of two coeternal independent principles, destitute of all relative connection and common medium of action."\*

The doctrine of Evolution has been most industriously urged and elaborated by skeptical philosophers in modern times, and the facts of natural science have been arranged and classified in its support, so as to weaken or invalidate the idea of a special creation. Self-evolution, or the evolving or unfolding of the phenomena of the universe without extraneous power, is essentially a denial of the existence of God. It is only another phase of Pantheism. Many distinguished naturalists, however, contend that there is no antag-



onism between the ideas of creation and evolution, claiming that creative power was exerted only at the beginning, and all subsequent changes resulted from natural laws acting without intelligent design. We have already shown, page 25, that according to this view the liberty of the Divine Mind has been alienated or enchained by the act of creation, and a new law, or order of things, introduced, which is logically fatal to this hypothesis. Others, who admit the general phenomena of evolution, maintain the immanence of Divine Power throughout nature, as seen in forms and processes specially exhibiting design. To this class of naturalists, teleology, or the study of those facts which display adaptation and design, affords a large field of investigation, which, notwithstanding the studied efforts of the other classes of evolutionists to ignore or repudiate, is as clearly manifest as any other class of facts or principles.

Mr. Darwin is popularly considered to be the originator of the theory of evolution, or development by law, which is often referred to as "Darwinism," but it is not strictly correct. The ancient myth of Egypt and India of the chaotic or mundane egg from which all things successively emerged, and the pantheistic theories referred to on page 34, show the prevalence of such a theory in early times. Theistic evolutionists see a reference to creative development in Ps. cxxxix.: "My substance was not hid from thee when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect, and in thy book all



my members were written, which in continuance were fashioned, when as yet there was none of them."

In modern times, Leibnitz, Kant, and Laplace enunciated the principles of the nebular hypothesis, or the evolution of the world from a gaseous or fluid condition, and Buffon, Wolff, Goethe, and Von Baer taught the transmutation of structure and form in plants and animals from almost structureless embryos. Lord Monboddo and Lamarck both suggested the possible origin of man from the ape. The doctrines of the correlation of forces in nature and of the conservation or persistence of force, which have been so fully illustrated in the physical sciences by Rumford, Grove, Mayer, and Joule, have been applied to vital phenomena by Carpenter and others, and even to mind-force by Maudsley, Büchner, and most of modern materialists. (See page 175.) Prof. Harts-horne (Art. Evolution, "Johnson's Cyclopædia") shows that evolutionists have adopted the following hypotheses to account for the origin of diverse species: 1. Self-elevation by "appetency," or use and effort: Monboddo, Lamarck, and Cope. 2. Modification by the surrounding conditions of the "medium:" St. Hilaire, Quatrefages, Draper, and Spencer. 3. Natural selection under the struggle for existence, with spontaneous variability, causing the "survival of the fittest:" Darwin, Wallace, and Häckel. 4. Derivation by preordained succession of organic forms under an "innate tendency" or "internal force:" Owen and Mivart. 5. Evolution by "unconscious intelligence:" Morel, Laycock, Murphy.



6. Less definite, but clearly implied in the writings of Prof. A. Gray, Dr. McCosh, Baden Powell, the duke of Argyll, and others, is the view of orderly creation "by law" through the immanent action and direction of Divine Power, or, in other words, creative evolution. We abridge the following reasons given by Prof. Hartshorne for uniting with Carpenter, Dana, Agassiz, Henry, Sir J. Herschel, Sir W. Thomson, Asa Gray, and other distinguished scientists, in denying absolutely the insufficiency of the proofs of design in nature, and also in refusing to admit the elimination of special creative action or direct modification of nature from all periods since the first origination of the universe.

1. The "nebular hypothesis" is null without a creative act to produce the required "inequality of distribution" of cosmic matter in space. Häckel admits that it is weak on two points, the heat of the nebular mass and its rotary motion. Herbert Spencer has also committed himself to a self-destructive process of reasoning in his "First Principles," as shown by a review in the "New Englander." The "instability of the homogeneous," on which Spencer builds large consequences, might account for chaos, but never for the universe. Carried forward without designing will-force to modify them, natural cosmic forces tend always to equilibration, and consequent dissolution. The universe must thus become its own cemetery. Mivart's special hypothesis of an "internal force" determinative of evolutionary changes in organisms is vague and unsatisfactory while detached from the "will-force" (Wallace) of an immanent creative power.



2. Variation is necessary to the Darwinian or any other "non-teleological" theory, and no such theory accounts for variation. Darwin requires also almost infinite variability of plants and animals; but, so far from infinite, observation shows it to be confined within very narrow limits. The non-fertility of hybrids of two nearly-allied species is a very important indication of the present fixedness of those limitations. Also, species do not pass in any case into each other. Palæontology and recent zoology and botany are declared by Agassiz, Barrande, Dawson, Gould, Balfour, and Thomson to establish this.

3. Were variation possible without the regulation of selective or directive design, a simple calculation of probabilities (see "N. Brit. Rev.," June, 1867) shows that a merely chaotic complication of forms must result, the "struggle for existence" notwithstanding.

4. Infinite time has been proposed as affording a solution of the difficulties of natural selection. But infinite time would not alter the nature of the necessary result of infinite variations, nor would it regulate finite ones.

5. Without design (as Mivart has shown) incipient structures, which become useful only when completely developed, have no explanation at all. Further items of fact unexplained, apart from teleology, are, the opposition of the sexes in plants and animals; the metamorphoses of insects; the cessation of the individual life; and the renewal of life-progress by parental reproduction. "Accepting, then, with Herbert Spencer, the evidence found everywhere of the unity of the 'inscrutable universal power' which is



the cause of nature, there is proof also, in the multiplicity and adjustment of the manifestations of that power, that it has the attributes of intelligence and will. Every specialization, each true elevation of type (which is a different thing from modification on the same plane of being), involves new force-expenditure. Certain factors have been added in the evolution of nature whose origin is a "mystery" as yet quite unsolved by science. It is rational and philosophical, therefore, in the absence of any solution by secondary causation, to refer them, provisionally at least, to the direct creative action (whether sudden or gradual we cannot know) of the first cause. Such "factors," superadded from time to time in the past history of our globe, have been—1, life; 2, animality, as distinct from vegetable life; 3, mind-force, instinct, intelligence, *ψυχή*; 4, *πνεῦμα* or spirit (see 1 Cor. 15 : 46), possessed by man alone of all creatures on the earth. While Theism must rest essentially upon evidence other and higher than that of physical science, it would appear that the facts of evolution tend to confirm and strengthen that evidence."

We thus see that notwithstanding the evident tendency of philosophic speculation towards pantheism, reason repudiates it, and acknowledges the necessity of an eternal intelligent personal Creator. If the Bible had not revealed such a Being to us, the idea would have been a necessity of rational thought, without which the universe of matter and mind would have been an unsolved enigma.

The Scriptures represent the Deity to us as a per-



sonal Being, of infinite perfection and intelligence, supremely great, and wonderful in condescension. Their representations of his moral government are perfectly consistent with what we know of the economy of nature, as clearly shown by Bishop Butler in his "Analogy;" and the ideas connected with the names or terms by which He is designated are the sublimest conceptions of the human mind.

The first word used by the sacred writings to represent the Creator\* is in the Hebrew ELOHIM,—the plural form of a word signifying the Almighty. It was natural that the idea of force or power should be associated with the act of creation; but the plural form suggests something different from a Brahminical or pantheistic monad developing the creation from itself after ages of inactivity or torpor. We catch a glimpse of essential plurality in the Divine nature, the eternal object as well as subject of Divine thought and affection and activity.

This essential plurality in the mode of God's existence is more fully explained in other parts of the Scriptures as a Trinity in Unity,—Father, Son, and Holy Ghost, mutually inexistent, yet holding personal relations with each other in a way surpassing human conception. The mystery of the Trinity, however, is not greater than that of the Divine essence, which is all in all, and all in every place,—embracing and filling all things without being identified with them; nor is it greater than any other truth which is too sublime for our limited faculties.

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\* Gen. i. 1.



The doctrine of a Trinity was known in the earliest ages. Moses represents the Holy Spirit as brooding over the waters of chaos (Gen. i. 2), and nearly all commentators agree that the visible appearances of God, recorded in the Old Testament, were manifestations of the second person of the Trinity. In one remarkable passage of Genesis, the Father and the Son are both referred to by the name Jehovah: "The Lord [Jehovah] rained upon Sodom and upon Gomorrah brimstone and fire from the Lord [Jehovah] out of heaven." Here a visible and an invisible Jehovah are mentioned in the same passage.

The scriptural proofs of a Trinity in the Divine nature are very numerous, but it serves our present purpose simply to allude to this doctrine as forming part of the patriarchal faith of mankind. Whether polytheism resulted from a corruption of this idea of God, or otherwise, the notion of a Trinity of some kind is found in many systems of mythology. The philosophy of Plato among the Greeks, and the worship of the Hindoos, Chinese, and Persians, contain plain allusions to it. The heathen triads, however, are different from the Christian doctrine of the Trinity, since they only denote elements (or phases) of a developing process; while the biblical view is that of a necessary and eternal relation in the mode of the Divine existence, best expressed by the term Person,\* although that term must not be understood

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\* The term "person" is used in mental science, strictly, to denote a spiritual being,—one having affections and will,—in contradistinction to a thing or a brute.



in the sense of separation, as in polytheism. The word Triunity would perhaps better describe or characterize the true doctrine than the term Trinity.

If God is eternal, He is also eternally active; and all action requires an object adapted to the active power which is present; hence the infinite power of God requires an infinite object. Such an object must exist *in* Him, for if it were the world it would be necessarily eternal, and the existence of God would depend on the existence of the world, and a finite world is an unworthy object and could not absorb the infinite power of the Divine life. Hence God's life and action—that is, his thoughts, will, love, and desires—require both a subject and an object,—Father and Son. But a duality is merely a distinction without unity, an antithesis without intermediate link; after a *trinity* appears, the antithesis ceases, and the difference established by a duality is brought back to a unity (as illustrated by the triangle and the cube). This necessary *Third* (person) in God is the Holy Ghost, proceeding from the Father and the Son, and of the same essence with both.\*

No illustration can give a full apprehension of the real manner of the Divine existence, which must needs surpass all finite things and finite conceptions; yet, for the sake of those who imagine that distinction always implies separation, and that therefore a Trinity in Unity is a self-contradiction, we may show that science is not without analogies of this truth. It is well known to science that a beam or ray of ordinary

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\* Kurtz's Sacred History.



light is composed not only of the seven prismatic colors, but also of two rays or beams intimately united, and nowise differing from each other save in the relation of their axes,—the axis of one ray being at right angles to that of the other. If a ray of light falls upon a doubly-refracting crystal, its components are separated from each other, so that they may be analyzed. The distinction between them is thus seen to be one not of quality but of relationship. When the axes coincide, or lie in the same direction, total darkness is produced,—the peculiar relation of the component rays seeming to be essential to the sense of ordinary vision. Hence a scientific mind always contemplates ordinary light as compounded of really distinct rays (or vibrations), without separation, just as a Christian contemplates either of the Divine persons as comprehending the others, without separation, and yet without confounding them. The relation of the Son, as the revealer of essential Godhead, is also illustrated by the peculiarity of polarized light, just referred to.

The second word used in the Hebrew Scriptures as the name of the Deity is JEHOVAH,\* generally translated LORD in our English Bibles. This word has been said by eminent scholars to be made up of the past, present, and future of the verb *to be*, and seems to signify He who was, and is, and is to come. Others, however, consider it to be the future form,—YAHVEH, *He who will be*. In Exodus, xxxiv. we have

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\* Gen. ii. 4.



an extended explanation of the name Jehovah: "And the Lord passed by before him, and proclaimed, The Lord [Jehovah], The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty."

These words are the revealed interpretation of the term Jehovah. They "have been considered as so many attributes of the Divine nature. Commentators divide them into eleven, thus: 1. JEHOVAH, יהוה; 2. אל, EL, *the strong or mighty God*; 3. רחום, RACHUM, *the merciful Being*, who is full of tenderness and compassion; 4. חנון, CHANUN, *the gracious One*,—He whose nature is *goodness itself*,—*the loving God*; 5. ארך אפים, EREC APAYIM, *long-suffering*, the Being who, because of his goodness and tenderness, is not easily irritated, but suffers long and is kind; 6. רב, RAB, *the great or mighty One*; 7. אמת, EMETH, *the Truth*, or *true One*,—He alone who can neither deceive nor be deceived,—who is the *Fountain of truth*, and from whom all *wisdom and knowledge must be derived*; 8. נצר חסד, NOTSER CHESD, *the Preserver of bountifulness*,—He whose beneficence never ends, *keeping mercy for thousands* of generations,—showing compassion and mercy while the world endures; 9. נושא עון ופשע וחטאה, NOSE AVON VAPESHA VECHATAAH, *He who bears away iniquity and transgression and sin*,—properly, the REDEEMER, the *Pardoner*, the *Forgiver*,—the Being whose prerogative alone it is to forgive sin and save the soul; 10. נקה לו יקה, NAKHE



LO YINNAKEH, *the righteous Judge*, who distributes justice with an impartial hand,—with whom no *innocent* person can ever be condemned; and 11. פָּקַד עֵין, PAKED AVON, etc., He who *visits* iniquity, He who punishes transgressors, and from whose justice no sinner can escape,—the God of *retributive* and *vindictive justice*.”\*

In the wilderness of Sinai, surrounded by naked hills, the types of unchanging nature and strength, Moses saw the vision of the burning bush, and to his mind was then communicated the knowledge of the eternal and infinite presence of God. The patriarch Jacob had appreciated the same truth at Bethel, and doubtless others were similarly impressed. The book of Job contains frequent allusions to the same thought. But to Moses the renewal of this revelation was very emphatic. “I am that I am” were the words which fell upon his ear, and caused him to feel that God was personally present, that there was no such thing as solitude, and that every spot through the expanse of space was inhabited by the Almighty. The words he then heard are characteristic of a divinely independent and eternal Being, self-existent, and far removed above all creatures whatever.

As an example of the manner in which the ancients were indebted to the Scriptures, Dr. A. Clarke, in his comment on Ex. iii., declares that to this passage the Greeks owed the celebrated inscription over the door of the temple of Apollo at Delphi. The inscrip-

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\* Dr. A. Clarke's Com. on Ex. xxxiv. 6.



tion consisted simply of the monosyllable *EI*, *Thou art*, the second person of the substantive verb *εἰμι*, *I am*. He quotes Plutarch, who wrote a treatise upon the subject of this inscription, having received the true meaning in Egypt, doubtless from the Septuagint version of the Bible. This philosopher observes that "this title is not only proper, but peculiar to God, because He alone is being; for mortals have no participation of true being, because that which begins and ends, and is continually changing, is never one nor the same, nor in the same state. The deity on whose temple this word was inscribed was called Apollo, *Ἀπόλλων*, from *α*, negative, and *πολὺς*, many, because God is one, his nature simple, his essence uncompounded." Hence, he informs us, the ancient mode of addressing God was "*EI*, '*EN*, etc., *Thou art one*, for many cannot be attributed to the Divine nature, in which there is neither first nor last, past nor future, old nor young; but as being one, fills up in one *now* an eternal duration." And he concludes with observing that "this word corresponds to certain others on the same temple, viz., *ΓΝΩΘΙ ΣΕΑΥΤΟΝ*, *Know thyself*; as if, under the name *EI*, *Thou art*, the Deity designed to excite men to venerate Him as eternally existing, and to put them in mind of the frailty and mortality of their own nature."

In the opening verses of Genesis, Moses "makes us spectators of the birth of created nature. He calls up to our imaginations a season in the distant depths of a past eternity, when the assemblage of stars and of systems which strew the fields of space did not



exist; when no glorious or undying spirit, angelic or human, lived to comprehend the God that had given them being. Nothing ever broke that wondrous silence, save the voice of the Eternal One, who existed from the unfathomable depths of eternity. God was there then, as now, in three Persons,—the ever-blessed Father, Son, and Holy Ghost. But the universe held only God, and in that Divine Being was the attribute of benevolence, and that benevolence craved the being girt round by dependent creatures. It seemed not good to God to continue alone; the sublime loneliness was infringed; the word was spoken, and the depths of space became strewed with worlds; and immortal spirits, sparklings of his infinity, thronged his presence. ‘The morning stars sang together, and all the sons of God shouted for joy.’ Such is the conception of the Divine Being which Moses has presented to us.”\*

The Pentateuch also exhibits to us the personal agency of God in the natural and moral government of the world; the care of the Creator for the work of his hands; the constant supervision of his providence, not only in conserving the general order of the universe, but also in the ordinary and daily affairs of life; his intervention for the overthrow of wickedness, and the preservation of his people.

The books of Job and Genesis show that such ideas prevailed during the patriarchal age. Such views of God and his government were a rich heritage for pri-

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\* Farrar's Science in Theology.



meval man. It is a sad commentary on human depravity that so many nations did not like to retain God in their knowledge, "neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." This was the natural consequence of that infidelity which ignores the supernatural.

The subsequent revelations of God in the Old Testament were of similar character to those made to the patriarchs and to Moses. The Psalmist speaks of his immeasurable greatness and of his real presence to the heart of the praying worshiper: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" Again, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." St. Augustine's description of God's omnipresence, although very forcible, adds nothing to the teaching of this



passage: "Yet mean I not by thy filling of all things, that they contain thee, but rather that thou containest them. Neither fillest thou all things by parcels, neither is it in any wise to be thought that each thing receiveth thee according to the proportion of its own size; that is to say, the greatest things more, and the smallest things less: but rather that thou thyself art whole in all things, and all things in thee; whose almightiness incloseth all things, and no man can find any escape from thy power, for he that hath not thy favor shall never escape thy displeasure."

In the prophetic books we have the same representations of the Divine greatness and of the Divine condescension. As the fullness of time comes on, the promises of Divine mercy become clearer, so that we meet with such passages as "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

It is in the New Testament, however, that we have the fullest revelation of the mercy and condescension of God. The incarnation of God the Son is the crowning proof of his regard for us. The infinite greatness and amazing power of God might deter us from approaching Him, might produce misgiving whether He would deign to notice such unworthy beings as we are. But the Word made flesh is a pledge that our human nature is not beneath his notice and his love.



The incarnation has been the hope of the world from the earliest ages, and the memory of that hope has been kept alive by many a legend and mythological fable in the various idolatries of the world; and it is certainly no more unsuitable, derogatory, or dishonorable for the Divine nature to unite itself with our humanity, than for God to give proofs of his own glorious attributes in the meanest of his works, to connect himself with them, and in and through them to exert his power and agency; nor is the one kind of manifestation really more mysterious than the other.

In the New Testament we are plainly taught that this world is not a God-forsaken world. God has loved us even when we were dead in sins. Herein is love, that God hath sent his Son to be the propitiation for our sins. "The deep necessity of humanity for an inner and personal union and mediation with the eternal Godhead, which pervades all heathenism, and seeks to satisfy itself without the clear light of revelation, in dark dreams and insane invisible fancies, is satisfied only in a pure Christianity, genuine and worthy of God."\*

In the moral excellence of Christ's character, as well as in the nature of his person and the significance of his work, we are taught what God is. Christ was "the brightness of his Father's glory, and the express image of his person." Christianity shows that the highest glory of God is not his majesty and

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\* Sartorius.



power, nor his mysterious infinitude, but his wondrous love, which brings "peace on earth and good will to men." For this was Christ manifested on earth; and, although ascended to heaven, our mediator is Jesus still,—our elder brother,—and sends his Spirit, as "another Comforter," to dwell in the hearts of the penitent and faithful, to direct and sanctify and save them.

These scriptural views of the Divine Being teach that God is a personal Being, of infinite greatness, and of infinite condescension also; that He is of unlimited intelligence and power, and of wondrous love also; that He is not only all in all, but all in every place,—as perfect in an atom as in a universe, and no more bounded by a universe than by an atom; that while He fills immensity, He has a personal care over the minutest and meanest of his works; that all the beings and forces in the universe are subject to his will, while He is subject only to the essential Holiness and Wisdom of his own nature.

Are these views consistent with the discoveries of modern science? Can we find evidences of vast power and majesty combined with intelligent design, in the universe around us? And have we equal evidence of condescension in the works of creation? If this be so, the Bible teaches the truth relating to God; but if it be otherwise,—if there be evidence of irregularity and weakness, or a want of care for minutiae,—then the Bible is inconsistent with the book of Nature.

The evidences of intelligent skill combined with



majesty and power multiply with every effort of the human mind to penetrate and comprehend the universe. The discoveries of Sir W. Herschel and others have shown that the fixed stars visible to the eye or telescope are suns similar to our own, having in all probability planets revolving around them, as in our own solar system. These suns, in such vast multitudes as to be literally innumerable, and at such enormous distances that the light of many of them takes centuries to reach the earth, are but parts of a single cluster, or system, bound by the same tie of gravity and illustrating the same harmony and design which we witness in those parts of the universe which are near us. But far beyond this system of the fixed stars, divided from our firmament and each other by measureless intervals, numerous firmaments, glorious as ours, float through immensity; doubtless forming one stupendous system, bound together by fine relationships. Recently science has interrogated the light from these distant suns,—the spectrum analysis has interpreted its strange hieroglyphics,—and the message it has borne to our minds is that these distant spheres are formed of the same materials and combined by the same laws as our own world, although exhibiting that same variety which everywhere characterizes the work of the Supreme Intelligence. Yet these countless suns which blaze around us, “leading forth their countless worlds,” are not the universe. Every increase in the space-penetrating power of our telescopes brings to view other and more distant stars and *nebulæ*, show-



ing us that far beyond the sphere of our vision or the reach of our instruments, Infinity, boundless Infinity, stretches unfathomed as ever. Surely in view of such disclosures the revelation of the Bible receives additional emphasis: "Who is like unto the Lord our God, who dwelleth on high, who humbleth himself to behold the things that are in heaven, and in the earth!" Thus, as Sartorius well says, "the splendid exposition of the stars teaches us to recognize from the whole book of Nature the same God of power and majesty which the Bible reveals."

But does the Creator care for the things "in the earth"? What does science teach us of the minutiae of creation? Simply this, that the perfection of the Great First Cause is seen equally in an atom as in the universe. If the telescope has revealed an infinitude above us, the microscope has revealed an infinitude below us. In the language of Lavater, "Every grain of sand is an immensity, every leaf a world."

When we consider the myriads of living beings exhibited to the scientific eye, so small that thousands of them can swim in a single drop of water, each of them having organs well adapted to its various necessities, how can we help exclaiming, "Great and marvelous are thy works, Lord God Almighty; in wisdom hast thou made them all"? and how can we help realizing that the scriptural declarations respecting the condescension of God are in strict accordance with scientific truth? We inquire of the telescope and the spectrum analysis, and they testify to unity of design in the midst of most amazing manifestations



of power and majesty and wisdom, thereby proving the entire visible universe to be under the control and dominion of the same Intelligence, and confirming those representations of Scripture which assure us that God is great and immeasurable, who measures the heavens with a span, and before whom the nations of the earth are as nothing, and all the people as the drop of a bucket, and as the dust which lies in the balance.

We ask the microscope, and it reveals a thousand contrivances of infinite skill in mechanism, so small as to be invisible to the unaided vision. It shows us the first beginnings of organic life, and the marvelous provision made for the performance of all the functions of living beings, however minute. As every addition to the perfection of the telescope enlarges our ideas of the Divine majesty and of infinite power, so every increase of optical skill applied to the microscope reveals an infinity in the descending scale,—an infinity of minuteness and condescension and providence.

The practical effect of such views of the Divine Being is important to morality. For the good ordering of human life they are infinitely above all the speculations and theories of philosophy, falsely so called. The thought that the infinite and all-wise God is ever near us will encourage us in virtue and deter us from vice. There is no lonely spot in the universe where He is not present. There is no tear which He sees not, no pang which He notes not, and no prayer which He hears not. There is no crime,



also, which He is not aware of. He attends to all our projects. He compasses our path and our lying down, and is acquainted with all our ways. God is our ever-present Father, and holds the helm of the universe, as a living, thinking, loving *person*. Such views infuse strength, and give a vigor to human character which is impossible without them. When Mungo Park was separated from his companions and was lost in the desert,—when, weary and faint at heart, he lay down under the shadow of a rock to die,—it was not the mystery and majesty of the Almighty, as seen in the vast, ocean-like expanse of the desert, which infused new strength into his soul; but, observing a delicate flower in the crevice of the rock, he called to mind the care and providence of an ever-present Deity, and was encouraged to make the effort which resulted in his deliverance. So when our Saviour would teach us true confidence in God, He does not remind us of his vast dominion, but tells us of sparrows and flowers, and asks, “Are ye not much better than they? . . . Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?”



## CHAPTER VI.

### THE CREATION.

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"These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens."

GEN. ii. 4.



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## CHAPTER VI.

### THE CREATION.

THE scriptural account of creation is simply a brief outline, given in general language, such as adapts itself to men of every age and in every stage of intellectual development. Some of this language is pictorial, or metaphorical, and other parts are literal and historical. Its evident design was the annunciation of certain principles and facts as preliminary to the religious history of the Israelites, and the unfolding of the Divine intention respecting human redemption. Its brevity and mixed style render it difficult to interpret as to minute particulars; nor is it necessary to the design of the Scriptures that it should be so interpreted.

Brief as it is, the biblical history of the creation was for centuries the plainest, most rational, and most consistent known to mankind. The creation of the world out of nothing by the power of God, its globular form and suspension in space, and its gradual preparation as a habitation for man, were clearly taught by the Bible when all the ancient philosophies and systems of heathenism were full of the crudest and most absurd theories. Thus, in Greek and Latin philosophy the heavens were considered a solid



vault, studded with stars; and to account for the motion of the planets, men fancied that there existed a strange machinery of cycles and epicycles. Plato held that the world was an intelligent being, and Xenophanes taught that God and the world were the same thing. In the Hindoo philosophy the world is represented as flat and triangular, composed of several stories, the whole mass sustained upon the heads of elephants, who in turn are supported by a huge tortoise. Mohammed taught that the mountains were created to prevent the earth from moving, and to hold it as by anchors and chains. Even the Fathers of the church, as they are called, neglecting the study of the Scriptures for the speculations of the old philosophers, taught doctrines scarcely less absurd; and Galileo was condemned by the Inquisition for teaching the motion of the earth. But as the truths of natural science have been developed by experiments and observation, and rational views of creation have been established, they have been found consistent with, and often anticipated by, the language of Holy Writ.

The beginning of the book of Genesis is not the only part of Scripture descriptive of the creation of the world, and in interpreting the opening chapters it is necessary to compare them with other accounts and allusions in order to understand their real meaning. Thus, for instance, in the book of Job, acknowledged to be one of the oldest in the Bible, and which contains a fuller account of the patriarchal faith than any other, we read, "Where wast thou when I laid



the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?" This language is full of Oriental metaphor, but it must have had its foundation in patriarchal ideas respecting creation. The entire passage, and especially the phrase, "Who hath laid the measures thereof?" implies an opinion that it was gradually formed, if indeed the discovery of the earth's strata was not anticipated. The passage also suggests that the arrangement of the earth was not the first of God's creative acts, but that when the foundations of the earth were laid, "the morning stars sang together, and all the sons of God shouted for joy;" showing that there were intelligent inhabitants of other worlds, who were interested spectators of the birth of our planet.

The science of geology investigates the earth's crust, and considers its various changes. It has brought to light remains of extinct animals and vegetables, some of them of strange forms and of gigantic size, entombed in the rocky strata of the earth. From the time of Cuvier, who first studied these fossil remains in the gypsum quarries of Paris, to the present, this science has been assiduously prosecuted, and the leaves of the great stone book of Nature turned over in search of information. All over these pages are strange hieroglyphics,—pictures of plants



and reptiles and birds and beasts, which record the story of their birth and of their overthrow, often in minute particulars.

The gradual unfolding of these facts was witnessed on the one hand by weak-minded theologians with dread, lest the foundations of Scripture faith should be overturned,—as if Nature, properly interpreted, could ever contradict God's word!—and on the other hand was prematurely hailed by half-educated infidels as a contribution to their cause. The great masters of science and humble Christians remained unmoved, being fully persuaded that “the word of the Lord endureth forever.” While infidelity claimed that the testimony of the rocks disagreed with the biblical account, and urged that the so-called “law of development” was the true order of nature, by which man and all the tribes of animated being have risen from more primitive types and atoms, the discoverers and leaders of modern science could find no such disagreement and no such conclusions. Notwithstanding the published opinions of such men, however, we frequently find in current, and especially newspaper, literature, their names associated with sentiments of atheistic tendency, as if they had given the weight of their influence on the side of infidelity. To such low arts do the votaries of skepticism resort. We quote a few of the testimonies published by such men as science delights to honor, and then examine the teaching of geology respecting the creation of the earth, and its consistency with Scripture.

During the French campaign in Egypt, the troops



stationed at Rosetta dug up a mutilated block of basalt, containing inscriptions in three characters, arranged in parallel columns. One of these columns consisted of figures of animals and birds and implements, like the hieroglyphics which cover the Egyptian monuments. Another column was in Greek characters, and contained a decree of Ptolemy Epiphanes, which concluded with these words: "This decree shall be engraved on a hard stone, in sacred, common, and Greek characters." The third column was in Coptic. The fortune of war carried this stone to the British Museum, where it attracted great attention from learned antiquaries, and from it, after much labor and research, the celebrated Champollion obtained the key to the hieroglyphics of ancient Egypt, by which the history of that country has been so largely explored. That Rosetta stone, containing the same record in various characters, may well represent the account of creation given in the Scriptures and sealed up in the rocky strata of the earth's crust, and the difficulties found in the interpretation of the hieroglyphics may warn us against hasty conclusions respecting the other. If the guesses of linguists and antiquaries were crude and false until Champollion discovered the true method of interpretation, we need not expect the true rendering of geology and the Scriptures to be more easy, especially when we remember that the hieroglyphics in the rocks are an extended commentary upon, rather than a copy of, the brief record of the Bible. The difficulty is not so much in the scriptural account



as in the more extended field of geology. This latter science is comparatively young, yet its hypothesis of creation has been changed several times already to meet the demands of maturer research. The Neptunian and Plutonian theories, as they were called, struggled hard for the mastery, but at length a compromise was effected, and geologists acceded to the view that the crystalline strata of the earth's crust were of igneous origin, and the rest were sedimentary. The recent discovery of fossil remains of animal life (the Eozoon) in the Laurentian granite or gneiss bids fair, however, to necessitate another and different arrangement of geological deductions. The tendency also appears in some eminent geologists to regard the elevation of the mountains as the result of subsidence rather than upheaval. Such changes should teach us caution, and prevent us from considering the scientific views of any age an absolute standard of truth.

With regard to the agreement of geology and Scripture, Professor Guyot, one of the most distinguished physical geographers of the present day, remarks, "To a sincere and unsophisticated mind, it must be evident that the grand outlines sketched by Moses are the same as those which modern science enables us to trace; however imperfect and unsettled the details furnished by scientific inquiries may appear on many points. Whatever changes we may expect to be introduced by new discoveries, in our present view of the universe and the globe, the prominent points of this vast picture will remain. And



these only are traced out in this admirable account of Genesis. These outlines were sufficient for the moral purposes of the book; the scientific details are for us patiently to investigate. They were no doubt unknown to Moses, as the details of the life and work of the Saviour were unknown to the great prophets who announced his coming and traced out with master-hand his character and objects centuries before his appearance on earth. But the same Divine hand which lifted up before the eyes of Daniel and of Isaiah the veil which covered the tableau of the time to come, unveiled before the eyes of the author of Genesis the earliest ages of the creation. And Moses was the prophet of the past, as Daniel, and Isaiah, and many others, were the prophets of the future."

Professor Silliman finds it easy to reconcile all the teachings of geology with the account in Genesis, by regarding the term "day," as used in a popular sense, to represent a period of time. He says, in his lecture before the Smithsonian Institute, "The allusion in the Commandments and in other parts of the Scriptures to the six days would, of course, be made in conformity with the language adopted in the narrative, which, being for the masses of mankind, was necessarily a popular history, although of Divine origin; and the historian adopted a division of time that was in general use, although, as to half the time at least, it was inconsistent with astronomical laws. Extension of the time so as to cover the events by the operation of physical laws removes every difficulty, and interferes with no doctrine of religion."



Dr. Buckland, referring to the timidity or prejudice which once existed against geology, says, "The alarm which was excited by its first discoveries has well-nigh passed away; and those to whom it has been permitted to be the humble instruments of their promulgation, and who have steadily persevered, under the firm conviction that 'truth can never be opposed to truth,' and that the works of God, when rightly understood, and viewed in their true relations and from a right position, would at length be found to be in perfect accordance with his word, are now receiving their high reward in finding difficulties vanish, objections gradually withdrawn, and in seeing the evidences of geology admitted into the list of witnesses to the truth of the great fundamental doctrines of Christianity."

Similar testimonies are given by the highest scientific authorities, in reference to the notion of the development of one species of beings into another of a higher type. Professor Balfour, an eminent botanical writer, says, "There are no doubt differences in the individuals of a species, depending on soil, and on different conditions of heat, light, and moisture. But these differences are not incompatible with the idea of a common origin; and, moreover, we find that there is always a tendency to return to type. In illustration of this statement, we may refer to ordinary vegetables, such as cabbage, cauliflower, broccoli, etc. This plant (the *Brassica*) grows wild on our sea-shores in certain places, and when cultivated it assumes peculiar forms. Thus it forms a heart, as in



ordinary cabbage; its flower-stalks become thickened or shortened, as in cauliflower or broccoli; or its cellular tissue is largely developed, so as to give rise to the curled appearance of greens. These varieties are continued by cultivation; and after a series of generations, the seeds of the varieties propagate, more or less completely, plants of a similar nature. But if they are allowed to grow wild, then in the progress of time the variations disappear, and the original type of the species is reverted to. The varieties of apples and pears are continued by the art of horticulture and the process of grafting; but the seeds of these plants, when allowed to grow wild, produce the original stock, viz., the crab-apple or crab-pear, whence all the varieties have been produced. All these facts show the permanency of species in nature, and contradict the crude ideas of those so-called naturalists who state that one species can be transmuted into another in the course of generations."

Cuvier asks, "Why, if such transformations have occurred, do not the bowels of the earth preserve the records of such a curious genealogy?"

Lyell gives it as the result of careful inquiry, "That species have a real existence in nature, and that each was endowed at the time of its creation with the attributes and organs by which it is distinguished."

Sir Charles Bell says, "Everything declares the species to have its origin in a distinct creation, not in a gradual variation from some original type."

Sir David Brewster argues at length against the



speculations of Darwin, and his theory of "natural selection." He says, "Naturalists of high authority have followed Mr. Darwin through all his arguments, and have shown in the clearest manner that his theory is inconsistent with the very facts upon which he has rested it." He also declares that "in the fossil remains of the pre-Adamite ages there is not the slightest proof of any variations in the successive inhabitants of the earth. Mr. Darwin himself admits, to use his own words, 'that this is the most obvious and grave objection to his theory,' but yet conjectures that rocks still undiscovered, and myriads of ages older than the Cambrian or azoic strata, may still bear testimony to his views. *When* such strata with such indications are discovered, when the instinct of the elephant shall have expanded into reason, and the chatter of the parrot have its climax in speech, we may then claim kindred with the brutes that perish."

There has been an attempt of late, in certain quarters, to drag the names of Agassiz and Humboldt into the support of skeptical theories of creation and against the Bible; but the dishonesty of such efforts will be evident from the following quotations.

In his "Methods of Study in Natural History," Agassiz says, "It is my belief that naturalists are chasing a phantom in their search after some material gradation among created beings, by which the whole animal kingdom may have been derived by successive development from a single germ, or from



a few germs. It would seem, from the frequency with which this notion is revived,—ever returning upon us with hydra-headed tenacity of life, and presenting itself under a new form as soon as the preceding one has been exploded and set aside,—that it has a certain fascination for the human mind. This arises, perhaps, from the desire to explain the secret of our own existence; to have some simple and easy solution of the fact that we live. I confess that there seems to me to be a repulsive poverty in this material explanation, that is contradicted by the intellectual grandeur of the universe: the resources of the Deity cannot be so meagre that, in order to create a human being endowed with reason, He must change a monkey into a man. . . . I nevertheless insist that this theory is opposed to the processes of Nature, as far as we have been able to apprehend them; that it is contradicted by the facts of embryology and paleontology, the former showing us norms of development as distinct and persistent for each group as are the fossil types of each period revealed to us by the latter; and that the experiments upon domesticated animals and cultivated plants, on which its adherents base their views, are entirely foreign to the matter in hand, since the varieties thus brought about by the fostering care of man are of an entirely different character from those observed among wild species. And while their positive evidence is inapplicable, their negative evidence is equally unsatisfactory, since, however long and frequent the breaks in the geological series may be in which they would

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fain bury their transition types, there are many points in the succession where the connection is perfectly distinct and unbroken, and it is just at these points that new organic groups are introduced without any intermediate forms to link them with the preceding ones."

Again he says, "I cannot repeat too emphatically that there is not a single fact in embryology to justify the assumption that the laws of development, now known to be so precise and definite for every animal, have ever been less so, or have ever been allowed to run into each other. The philosopher's stone is no more to be found in the organic than the inorganic world; and we shall seek as vainly to transform the lower animal types into the higher ones by any of our theories, as did the alchemists of old to change the baser metals into gold. . . . Classification, rightly understood, means simply the creative plan of God, as expressed in organic forms. . . . Breeds among animals are the work of man; species were created by God."

With respect to Humboldt, we have already, in Chapter III., quoted from the "Cosmos" his opinion as to the common origin of mankind. To this it suffices to add the following. Speaking of the idea of a Cosmos, he says, "We may here trace the revelation of a bond of union linking together the visible world and that higher spiritual world which escapes the grasp of the senses." Again, he quotes approvingly a passage from his brother Wilhelm von Humboldt, referring to the bond of humanity, in which he says,



“It was Christianity which first promulgated the truth of its exalted charity, although the seed sown yielded but a slow and scanty harvest. Before the religion of Christ manifested its form, its existence was only revealed by a faint foreshadowing presentiment.” He also devotes several pages to eulogy of the noble descriptions of nature in the Old Testament, in the most eloquent language of a true believer.

We thus see that in the opinion of the best geologists and naturalists there appears no discrepancy between the teaching of nature and of the Bible respecting creation. It remains now for us to trace the parallelism with reference to details.

Those skeptical philosophers who reject the biblical account of creation are influenced by metaphysical ideas of the nature of “law,” meaning by this term not a mode of being or an order of sequence, but an invariable order in the economy and framework of nature, which they claim to have been from all eternity. The question is simply one of invariable necessity, or fate, against free will. Sir Isaac Newton (Chapter V.) repudiated the idea that blind metaphysical necessity could produce any variety, and regarded the diversity of natural phenomena as a proof of the ideas and will of a personal Creator; and such will be the conclusion of every thoughtful and candid student. For, while the general order and regularity of the universe are undeniable, exceptions enough occur, even in the sphere of natural science, to say nothing of Scripture teaching, to show the interference and supreme control of personal will.



The following examples afford illustrations of such exceptions. The various densities of the sun and planets follow no regular order, like that of their revolutions and distances; for while the Earth, Venus, and Mars have nearly the same density, Mercury is to the Earth as 1·40 is to 1. Jupiter is as ·24, Saturn as ·13, Herschel as ·17, and Neptune as ·18 to 1, compared with the Earth. The motions of the planets are, as a general rule, from west to east, in elliptical orbits, and in nearly the same plane as the orbit of the Earth; but the satellites of Herschel, and perhaps of Neptune, move in a retrograde direction, or from east to west, in circular orbits, nearly perpendicular to the Earth's orbit. The motions of comets present the greatest variety possible with the influence of gravity, moving in parabolas, hyperbolas, and ellipses of all degrees of elongation and at all angles of inclination to the ecliptic. A single instance more of divergence from general physical laws will suffice: "Perhaps the only real exception to the general law of bodies dilating by heat, and contracting in proportion as they are cooled, occurs in the case of water. If this fluid be heated to its boiling-point, it will expand like other liquids; and if then it be allowed to cool, it will be found to contract in bulk steadily until it attains the temperature of 40° F., at which point it will attain its maximum of density. On continuing to diminish its temperature, the water will commence dilating in bulk until it attains the freezing-point, or 32° F., and if it be cooled below this point without freezing, by avoiding all agitation, it will still continue



to expand.”\* “In the act of freezing, a more marked amount of dilatation occurs; the bursting of water-pipes in winter from this cause is a phenomenon familiar to every one.”† The great importance of this exception will be evident when we reflect upon the consequences which would otherwise ensue. The ice of our rivers and lakes would sink to the bottom; layer after layer would be formed and sink, forming a frozen mass which no summer’s sun could melt; “but, by the ordinances of Infinite Wisdom, it has been ordained that water should expand instead of contracting below the temperature of  $40^{\circ}$ , and the sheet of ice once formed, being lighter than water, floats on its surface instead of sinking, and thus helps to protect the fluid below from the further influence of cold.”‡

It seems plainly impossible to account for such variations from the general order of things—and their number is great—by any scheme of necessity whatever. The hand of an Intelligent Personal Will is clearly seen in all. Further, it is plainly taught by physical science that the original order impressed on each part of nature is not invariable, so that the idea of “immutable laws of nature” is a figment of the metaphysical brain, without corroboration in nature itself. Our truest confidence is not in necessity and destiny and immutable law, but in the holiness and wisdom of a personal Creator, who arranges and

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\* *Elements of Natural Philosophy*, by Dr. Golding Bird.

† *Ibid.*

‡ *Ibid.*



adapts his universe to the needs of his moral government. The subordination of nature to moral law is seen everywhere. Vast and mysterious changes occur in the universe. Suns burn up in the firmament before our eyes. Planets burst asunder into fragments. The moon gives evidence of volcanic and disruptive force. Everywhere in the universe we find denials of the fanciful and infidel notion of creation evolving by gradual development. Everywhere we see evidences of change and convulsion and rearrangement, and, although we may not always perceive the design, the hand of an intelligent Designer is plainly manifest.

Geology, as well as other branches of science, bears testimony to these truths. It shows us that by many revolutions the earth has been prepared to be the abode of numerous races, the only proof of whose existence is imbedded in the solid rock. The appearance of the earth's crust is that of a succession of ruined worlds. The existence of man has been of comparatively short duration. Preceding his creation the earth was fitted for the habitation of giant monsters, whose description, but for the demonstrations of science, would comport more with the fables of fairy-land than with actual reality. In ages anterior to these, a gigantic and luxuriant vegetation flourished in a tropical climate, and formed the origin of our beds of coal. Still further back in the history of past eternity, a wide-spread sea covered the greater part of the world, full of strange fishes, high in the scale of organic life, as well as of simpler forms of



animated existence. From this point we seem to lose the last vestige of life, and enter a desert and dreary region, which stands as a barrier to our researches.

How are we to reconcile the geologic history of the globe with the simple account of creation given in the first chapter of Genesis? The answer to this question will not be difficult when we remember that it was not the object of the Bible to teach the natural history of the world, but the history of man's redemption. The announcement of the creation of mankind, and an account of the events immediately preparatory to man's creation, in brief and general terms, was sufficient for its design. It declares, therefore, in language at once accurate and sublime, that "In the beginning God created the heavens and the earth." Passing over all the convulsions of past history as irrelevant, it refers to the condition of the earth at the period preceding man's history: "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." The words translated "without form, and void," may be rendered "emptiness and confusion." Either rendering, however, points to the wreck of a former state. From the general tenor of Scripture we are warranted in saying that God makes nothing originally "without form, and void." What comes from his forming hand is perfectly adapted for its use. The confusion and disorder, therefore, of what we term chaos, point to an overturning of a former condition of things. Thus



the Bible history affords room for all the geological changes, however vast in nature or duration.

After this brief reference to past convulsions, the Bible describes the preparation and furnishing of the earth for man's abode as a gradual process, during six days, on the last of which man was created. These days were not such days as ours, of twenty-four hours' length, as is evident from Gen. ii. 4, where all six days are called "one day," and "generations," also. The word "day" is used in Scripture with great latitude of meaning, just as it is used in common language, as when we speak of "our own day," instead of "our own age." Thus, we read, "Our days on the earth are as a shadow, and there is none abiding." "Turn from him, that he may rest, till he shall accomplish, as an hireling, his day." "One day is with the Lord as a thousand years, and a thousand years as one day." The word "day," as used in popular language among ourselves, is generally restricted to express the diurnal revolution of the earth on its axis. Sometimes, however, we mean by it the time during which one-half of the earth's surface is presented to the sun. Thus the word, in its most common use, has two meanings, one referring to a period of twenty-four hours, and the other varying according to the period of the year and the latitude of the place. At the poles, the days and nights are alternately six months long.

The Hebrews used the equivalent word to represent any period of time, and, as contradistinguished from night, the word expressed light and warmth. It certainly could not have been appropriated to such



periods as our ordinary days before the fourth Mosaic period, when the sun was appointed "for signs, and for seasons, and for days, and years." The periods preceding this must, in the nature of the case, have been indefinite. At least we have no means, in the present state of our knowledge, of determining their length.

The accordance of the two records, the Mosaic and the geological, may be seen in several things: 1. The Bible, in direct opposition to atheism and pantheism, declares that the earth had a "beginning," and geology confirms it. That science is emphatically a history of beginnings. If we descend in imagination and traverse an ideal section of the earth's crust, we shall find formation following formation, and the remains of one kind of animated existence after another,—not in regular gradation, as infidels pretend, but by successive beginnings. It is true that, as a general rule, the less complex tribes were more numerous in the earlier ages; yet the more perfect tribes had also their representatives, and in the case of the sauroid fishes it has been shown by Dr. Buckland that a sort of retrograde development, from complex to simple forms, took place, the more perfect species being most numerous in the older strata. Entering our downward path through the rocks, a single step may take us below the dust of Adam and the limits of human history. "From the moment we leave the mere surface soil, and touch even the nearest of the tertiary beds, all traces of human remains disappear, so that let our grave be as shallow as it may in even



the latest stratified bed, we have to make it in the dust of a departed world.”\* In a few steps more we find that the fossil remains of all familiar forms of life are diminishing, and before we leave the tertiary rocks extinct species everywhere predominate. The secondary formation receives us into a new series. The upper, or chalk beds, are full of strange forms of monstrous reptiles; the middle, or coal formation, contains the remains of an extinct vegetable flora; and thousands of feet below we find traces of the inhabitants of the ancient sea. At length we reach a region “older than death, because older than life itself.” All the conditions of life appear ended in the primitive granite, which forms not only the lowest rocks, but also the highest summits of the mountains, —“the highest part of the dust of the world” being, as the Bible declares, the most ancient.

2. The Scriptures also teach that the works of nature did not all appear simultaneously, nor by gradual development, but by successive fiats, or exertions of creative power; and abundant proof of this, as we have already seen, is furnished by geology.

Those interpreters who think that the Mosaic days were lengthened periods, descriptive of successive geologic changes, are not without evidence of probability in support of their views; although we prefer the view which regards the changes recorded in the

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\* Harris's Pre-Adamite Earth. If it shall be proved that man was cotemporary with the later fossils, the sentiment will still be true that he is geologically recent.



earth's strata to have occurred in the period between the first and second verses of Genesis. We quote from the parallel drawn by a recent author:\* "From Scripture we learn that 'in the beginning God created the heavens and the earth,' and that the earth was without form, and void (invisible and unfurnished), and 'darkness was upon the face of the deep.' From geology we know that there was a period in the ceaseless flow of time when the earth, which is now clothed with verdure and throbs with animated nature, was a watery waste, devoid of physical life, and enveloped with muddy vapors and dense clouds of mist and fog, which effectually shut out the rays of the sun from its surface.

"From Scripture we learn that while darkness was upon the face of the deep, the creative Spirit of God brooded upon the waters, and life preceded light. By geology we are taught that the Spirit of the Creator terminated the lifeless state of our planet in the next succeeding period of time, by pouring submarine life into the expanse of the primeval ocean, and the earliest created specimens of animal life, anemones, zoophytes, and coral animalculæ, from the combination of whose tiny labors the vast beds of limestone have proceeded which are found in every part of the world, first made their appearance; but all of them had this peculiarity, that they were devoid of organs adapted to the perception of light; thus leading to the conclusion that, according to the

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\* Tullidge's *Triumphs of the Bible*.



Mosaic narrative, light did not dawn upon the globe when life first stirred in the waters.

“From Scripture we learn that on the second day the atmosphere was formed, and that a canopy of clouds was suspended above the firmament, veiling the heavenly host of sun, moon, and stars from the face of the globe; that afterwards, on the third day, dry land and vegetation appeared; and finally, on the fourth day, the canopy of clouds being dissolved, the heavenly bodies were for the first time discerned, to be from thenceforth ‘for signs, and for seasons, and for days, and for years.’ From geology we know that at the close of the Silurian submarine creation vast mountains were upheaved by volcanic forces from the deep, and land vegetation made its first appearance, attesting the previous existence of an atmosphere; and from the same source disclosing to us the mineral contents of the great coal measures, we know that the nature, quantity, and quality of the vegetation which then sprang up were such as to demonstrate the growth to have taken place under circumstances of long-continued shade, which must at last have been dispelled by the dispersion of the superincumbent clouds and the admission of the direct rays of the sun to the earth’s surface. The plants of the great carboniferous epoch are such as have never been touched by a sunbeam. They are such precisely as would have grown in a humid atmosphere; their wood is not hardened, as that of plants on which the pure sunlight falls. Thus both the Mosaic and geological records concur in testify-



ing that the order of creation was, a clouded atmosphere, a dry land, and its vegetation, succeeded by the direct and unimpeded radiance of the sun, moon, and stars.

“From Scripture we learn that the next display of creative power was an abundance of great sea-monsters, terrestrial reptiles, and winged creatures; and geology exposes to our view in the next succeeding strata the organic remains of the then existing tyrants of the ocean, the land, and the air; and we behold profuse swarms of the gigantic saurians which peopled the earth in ‘the age of reptiles.’

“From Scripture we learn that the next step was the creation of cattle, and creeping things, and beasts of the earth (the mammalia). From geology we know that the race of quadruped mammals did not come into existence until after the age of reptiles; that the saurian monsters, with the other oviparous reptiles and birds, had been tenants of our globe for ages before we find any traces of quadruped mammals.

“Lastly, from Scripture we learn that the closing and completing work of the creation was man; and geology triumphantly confirms the revealed fact that submarine animals, land vegetation, reptiles, birds, and quadruped mammals were all of them in existence, successively and collectively, before the first of the human race. When the foundations of the house had been fixed, and its walls reared, and its star-spangled canopy overhung, and its floor carpeted



with soft green, and fuel and water laid up in store-houses, then, and not till then, did man appear,—

“the master-work, the end  
Of all yet done, a creature who, not prone  
And brute as other creatures, but endued  
With sanctity of reason, might erect  
His stature, and upright with front serene  
Govern the rest, self-knowing; and from thence  
Magnanimous to correspond with heaven,  
But grateful to acknowledge whence his good  
Descends, thither with heart, and voice, and eyes  
Directed in devotion, to adore  
And worship God supreme, who made him chief  
Of all his works.’—MILTON.

“Thus the Record of Moses and Nature’s Record bear each other witness in every particular. The same narrative told by the ruler of Israel four thousand years ago is also told in its own expressive language by the very earth on which we tread, as it were ‘graven with an iron pen and lead in the rock forever.’”

3. The researches of geology also afford a strong refutation of the infidel argument against miracles.

It has been alleged by Hume and others that a miracle is so improbable—so contrary to universal experience—that no amount of testimony can prove it. But geology shows plainly that the course of nature is liable to changes, and interruptions, and manifestations of creative power. Through the measureless ages before the appearance of man the history of creation was the history of the miraculous. The



impress of the Creator's fingers has been left upon the rocks of the pre-Adamite earth, and the leaves of the great stone book are as full of instances of miraculous power and special interpositions as is the volume of Revelation. He who believes the records of the earth's crust can have no antecedent probability against the reception of the external evidences of the Scriptures.

4. Geology also presents many analogies confirming the probability of the predictions of Scripture respecting the final overthrow and conflagration of the present world. The Apostle Peter seems to have had the objections of modern infidelity before him, and answers them in the same manner as geology teaches, when he refers to the scoffers of the last days, who inquire, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." He tells them that they are willingly ignorant of the vast changes which have already happened, and refers them to the time when "the world that then was, being overflowed with water, perished." Nothing is more palpable than the willing ignorance of skepticism with reference to past changes.

After a comparison between Scripture and geology, Dr. McCaul pertinently remarks, "Where did Moses get all this knowledge? How was it that he worded his rapid sketch with such scientific accuracy? If he in his day possessed the knowledge which genius and science have attained only recently, that knowledge is superhuman. If he did not possess this knowledge,



then his pen must have been guided by superhuman wisdom. Faith has, therefore, nothing to fear from science. So far the records of nature, fairly studied and rightly interpreted, have proved the most valuable and satisfying of all commentaries upon the statements of Scripture. The ages required for geological development, the infinity of worlds, and the immensity of space revealed by astronomy, illustrate, as no other note or comment has ever done, the Scripture doctrines of the eternity, the omnipotence, the wisdom of the Creator. Let Science then pursue her boundless course, and multiply her discoveries in the heavens and in the earth. The believer is persuaded that they will only show more clearly that 'the words of the Lord are pure words, as silver tried in a furnace of fire, purified seven times.' Let Criticism also continue her profoundly interesting and important work. Let her explore, sift, analyze, scrutinize, with all her powers, the documents, language, and contents of Scripture, and honestly tell us the results. It might be shown that even the hostile and the skeptical have involuntarily helped in the confirmation of the Christian verity, and that even their labors cannot be neglected without loss. But we must carefully distinguish between the speculations of individuals and the ascertained, settled results of criticism. The theory of any one individual, however learned, laborious, and genial, is only an opinion, perhaps only one of a chaos of conflicting opinions, where sound criticism has found no sure footing. The settled results are those which, after severe test-



ing, have been unanimously accepted by the competent, the sober, and the judicious. The former may be popular for awhile, and seem to shake the faith; but they are gradually overthrown by the progress of critical investigation, and take their place in the record of things that were. The history of the last hundred years, since modern criticism took its rise, is sufficient to quiet the believer's mind as to the ultimate result. It tells of theory after theory propounded by the critics of the day, first applauded, then controverted, then rejected, just like the philosophic systems of the same period, and yet a gradual advance from anti-Christian hostility to an effort after scientific impartiality, and a large amount of positive gain for the right interpretation of Scripture and the confirmation of the old Christian belief. Faith, therefore, feels no more fear of criticism than of science, being assured that neither can 'do anything against the truth, but for the truth.'"

The subject of the present chapter has exemplified that, in the opinion of eminent scientists, and by a comparison with the teachings of science itself, "the record in the Bible is profoundly philosophical in the scheme of creation which it presents. It is both true and Divine. It is a declaration of authorship, both of creation and the Bible, on the first page of the sacred volume. There can be no real conflict between the two books of the Great Author. Both are revelations made by Him to man,—the earlier telling of God-made harmonies coming up from the deep past, and rising to their height when man ap-



peared, the later teaching man's relations to his Maker, and speaking of loftier harmonies in the eternal future."\*

Our relations to God concern us more than the curiosities of past history. To know the truth respecting these relations is more important to us than to discover a new world. This truth science cannot reveal to us: "The depth saith, It is not in me; and the sea saith, It is not with me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire." While all the oracles of science are silent on this great question, revelation proclaims, "The fear of the Lord, that is wisdom; and to depart from evil is understanding."

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\* Dana's Geology.



## CHAPTER VII.

### THE SPIRITUAL NATURE OF THE SOUL.

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"We are willing to be absent from the body, and to be present with the Lord."  
ST. PAUL.



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## CHAPTER VII.

### THE SPIRITUAL NATURE OF THE SOUL.

THE Bible teaches that man has a spiritual nature distinct from the body, the union of which with the body is the cause of our present life. It teaches, also, that the existence and conscious faculties of the soul continue after the death of the body. In other words, it represents to us a world of spiritual existences, altogether superior to matter, yet capable of acting upon matter. The union of some of these spirits with material bodies forms the visible world of mankind. Death is referred to in the Scriptures as "giving up the ghost," or spirit; and very many passages refer to the condition of disembodied spirits after death. In the account of the creation of Adam, we read that "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul;" thus making an evident distinction between the body and the soul. In various parts of the Old Testament we have references to disembodied spirits, and various enactments in the Mosaic law against consulting them by means of divination and necromancy. A large sect of the Jews, the Sadducees, denied the separate existence of spirits; but in our Saviour's famous argument with them, He showed that the Old Testament clearly taught this



doctrine when it represented God as saying, "I am the God of Abraham, and of Isaac, and of Jacob;" adding, "for he is not the God of the dead, but of the living," and teaching thereby that these persons, although their bodies had been long dead, were still living. In accordance with this doctrine, the Evangelist St. Luke, in recording the resuscitation of the ruler's daughter, says, "her spirit came again, and she arose straightway." So, likewise, St. Paul speaks of being absent from the body, yet present with the Lord; and St. John, in describing his Apocalyptic visions, declares that he saw the souls of those who had been beheaded for their testimony of Jesus. Many other passages also have the same import.

In examining the confirmation by modern science of these scriptural views, or the scientific evidence of spiritual existence, it will be necessary to inquire into the origin of life as exhibited by physiology. This is confessedly a difficult question, yet one of great importance, since, driven from the sciences of astronomy and geology, infidelity has sought to intrench itself in natural history, as in a citadel, and physiologists of no mean note have become its allies. Yet even here the ground crumbles beneath its feet; and the time is not far distant when a man having a scientific education will be ashamed to avow himself an infidel. In despite of the disingenuous efforts which have been made to secretly weave a tissue of skeptical philosophy from scraps and shreds of physiology, it will be seen that as astronomy and geology bear testi-



mony to primitive truth as revealed in the Scriptures, so likewise does the science which treats of the functions of living beings.

Napoleon is said to have remarked to Dr. Antommarchi, at St. Helena, "You physicians are unbelievers, because you cannot find the soul with your dissecting-knife." However applicable this may have been to physicians of that day, it should fail of application now, since the microscope has become to the eye of the educated physician and naturalist what the dissecting-knife is to his hand. With this instrument, science has been able to detect the beginnings of living structure, and to trace the fundamental laws, at least, of the process of development. Chemistry, also, has done its part in investigating these phenomena. From these sources we learn the mutual relation as well as the individuality of all natural things. From the inorganic world, directly or indirectly, the bodies of all living things originate, and to it they all return. From the mineral world matter and force both pass to the vegetable kingdom, and the matter is arranged in new forms. The animal body, after using the material thus arranged, restores both the matter and force to the physical world again. In this manner is kept up the wonderful circle of organic life; yet in both animal and vegetable there must have first existed an animated germ, the product of a previously existing organism, which uses the physical forces to draw in and appropriate the inorganic elements, combines these elements into organic compounds, builds up an organized fabric,



and discards finally the atoms and the implements which it has used.

To illustrate this subject, and at the same time to show the superiority and independence of the vital principle, as it is called (or organizing spirit), to the matter it uses, let us consider the history of a single atom of matter which has been occupied in the service of life. By some means—it is not necessary to inquire how—it has become mysteriously endowed with life. Let us suppose its first connection with vitality to be in the simplest form of vegetable existence. It is now part of a simple cell, a bladder-like form, with an investing membrane inclosing a fluid substance, and containing a few moving granules.\* This cell is endowed with the power of selecting nutriment from the inorganic matter around it for the support of its own existence; and after a time it gives birth to a number of cells like itself. These are inclosed in the original cell, which at last bursts and sets them free. After thus multiplying itself, its individual life is at an end, and the laws of inorganic matter again assert their supremacy,—a supremacy resisted and controlled during the vital processes. That same particle of matter, after having been united with and laid aside by a mysterious vital principle in a simple form of being, may be appropriated to the use of a higher species. It may form the material part of the germ of a noble tree. It is now governed by more complicated relationships. Instead of originating other cells altogether like itself, its progeny assume special forms and special functions, giving

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\* See note, p. 214.



rise to the various tissues and organs of the plant. Long before the death of the tree, this same original particle may have passed through a variety of changes, and may even have served the germs of numerous species, both of animal and vegetable life. Now, whence comes this wonderful principle of life, which thus presses into its service the atoms and laws of the material universe? Its effects are too palpable to allow a denial of its existence, while its power over matter and physical forces proves its distinction from either. Although too subtle to be analyzed by the philosopher, its existence is suggestive of the highest truths. It speaks to us of a spiritual world,—a world to which the material universe is subservient, and which is itself unaffected by the myriad changes which take place around us.

It will aid us in the investigation of this subject to make a brief examination of some of the principal theories which have been propounded by philosophers in order to account for the phenomena of life. Some of these have been long ago exploded; yet we find them occasionally proposed in new forms of words, and often with great flourish of trumpets, among the skeptics of the present day.

One of these theories may be thus expressed: Life is the result of a general harmony or consent of action between the different organs of the body. This view was first proposed by Aristoxenus, a celebrated Greek physician, who was skilled in music, and who gave the name of Harmony to his system, from his attachment to this science. It was at one time quite fash-



ionable at Rome as well as at Athens. In Plato's *Phædo*, Socrates is represented as opposing this theory, which had been urged by Simmias against the immortality of the soul. He argues that the soul existed before the body, as shown by the doctrine of pre-existent ideas,—the idea of goodness being necessarily anterior to observation of things good; of space to observation of things in space, etc. He shows that harmony is relative according as the parts may agree more or less, but we cannot say there is more or less soul. According to philosophy, he teaches, virtue is the harmony of the soul, but it would be absurd to speak of a harmony of a harmony. Lastly, he shows that parts of the soul may be opposed to each other, as desire and reason, which overthrows the idea of harmony. Thus even a pagan philosopher could argue against the materialism of his age. It is a fatal objection to this theory of harmony that it evades the question at issue, viz., the principle, or power, or agent, by which the harmonious machine has been developed and is kept in perpetual play.

Notwithstanding the forcible arguments against it, this theory of harmony, under one form or another, has been frequently repeated down to the present day. Among superficial thinkers it is expressed in the formula, Life is the result of organization. Respecting this, Coleridge remarks, "The position seems to me little less strange than as if a man should say that building, with all its included handicraft of plastering, sawing, planing, etc., were the offspring of the



house; and that the mason and carpenter were the result of a suite of chambers."

It would be amusing, if it were not sad, to witness the artifice with which skeptical physiologists endeavor to evade the scriptural doctrine that life is the result of the union of something spiritual with the material of which the body is composed. Each school of infidelity is represented by writers on physiology, and their definitions and theories are equally unsatisfactory. Many of these theories recall to mind the amusing illustration of Prof. Schleiden. He says, "Some years ago I was very intimate with the directing physician of a large lunatic-asylum, and I used industriously to avail myself of the liberty I thus obtained to visit at will the house and its inhabitants. One morning I entered the room of a madman whose constantly varying hallucinations especially interested me. I found him crouching down by the stove, watching with close attention a saucepan, the contents of which he was carefully stirring. At the noise of my entrance he turned round, and, with a face of the greatest importance, whispered, 'Hush, hush! don't disturb my little pigs; they will be ready directly.' Full of curiosity to know whither his diseased imagination had now led him, I approached nearer. 'You see,' said he, with the mysterious expression of an alchemist, 'here I have black-puddings, pigs' bones, and bristles in the saucepan,—everything that is necessary; we only want the vital warmth, and the young pig will be ready made again.' Laughable as this circumstance appeared to me at the time, it has often



recurred to me since in seriousness, when I have reflected on certain errors in science; and if the mere form of the delusion were the criterion of sanity or insanity, even many distinguished naturalists of our time would have to share the narrow cell of my unfortunate *Mahlberg*.”\*

Bichat defined life as “the sum of the functions by which death is resisted;” which is merely saying that life and death are opposite states. An eminent English physiologist, Dr. Carpenter, says, “By the term life, we most appropriately designate the state or condition of a being that exhibits vital actions,”—a definition no better than that of Bichat, since it is only another mode of saying that life is a state of living. Coleridge defined life as “the principle of individuation.” This is synonymous with separate existence, and applies to stones and metals as well as to the organic world. All such definitions evade, rather than discuss, the question.

Another theory supposes some exquisitely subtle gas or aura—some fine, invisible fluid, sublimed in the recesses of Nature’s laboratory—to be the cause of life. This formed a part of the old Epicurean philosophy, and, like the system of harmony referred to, exerted an influence over the opinions of subsequent ages. What this fluid, or gas, or aura could be, has given rise to much speculation. The researches of Dr. Black respecting caloric, or heat, caused some to regard it as the agent: hence the aphorism, “Heat is

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\* Poetry of the Vegetable World.



life, cold is death." The discovery of oxygen, however, by Priestley and Lavoisier, and the indispensable part it performs in respiration and other functions, led many to consider it as the vivifying principle, and heat as its attendant.\* Then came the discovery of galvanism, and its similarity to nervous influence; and immediately physiologists were ready to cry, "Eureka!" I have found it! But subsequent investigations showed that although galvanism and nerve-force are similar in some respects, they are not identical.

The influence of this theory has continued to the present time, especially among the mesmerists, and in popular literature, while a modification of it finds favor among the learned, under the name of the "correlation of forces." This latter view discards the idea of a fluid, gas, or aura, but substitutes the term "force." It regards light, heat, electricity, affinity, motion, etc. as physical forces, mutually related, and actually convertible into each other. Some have endeavored to show the applicability of this theory to the phenomena of life, and try to explain intellect and morals, philosophy and history, by its means. The attempt is made to prove that all the varied forces manifested in a living being, "mechanical, thermal, luminous, electric, chemical, nervous, sensory, emotional, and intellectual," are perfectly coordinated; and that physical activities and intellectual operations are so directly correlated that "no idea or feeling can arise save as the result of some physical

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\* Good's Book of Nature.



force expended in producing it." This principle is even applied to the progress of civilization and the statistics of crime, and Mr. Herbert Spencer has made it the foundation of his new system of philosophy. Stripped of its parade and tinsel, however, this theory is nothing but the old materialistic pantheism revived. It is the desperate effort of infidelity to press into its service the researches of modern physiology, as was tried to be done with astronomy and geology; but, like these latter sciences, physiology refuses an alliance with skepticism, and points to a Creator and a spiritual world.

Let the honest skeptic inquire, Does the theory referred to explain what is life? Does it show us why some particles of matter become organized and others do not? Does it make plain why one cell develops a vegetable and another an animal, no perceptible difference being between them, and the circumstances of each being the same, except origination from different parentage? Can these philosophers tell us what they mean by "physical force"? Is it matter? Or is it spiritual power or energy superadded to matter? Why is it not common to all matter, and equally effective upon all? An answer to these questions would cut the Gordian knot. While science stands on the very confines of a spiritual world, and points across the boundary, why should we fear to look in that direction, or spurn the guidance of that Faith which would lead us to higher truths?

The doctrine of the physical origin of life is put into popular form in some of the modern treatises



on physiology in such a way that a student may easily be led astray; the easier, perhaps, because their writers generally disclaim being materialists. Yet they teach that life is the "manifestation of physical influences," and that individual and race development "depends on physical circumstances," and fancifully trace an analogy between the development of an individual and the progress of history. The uningenuous flings at the doctrine of Providence, the rhetorical pomposity with which the term "law" is substituted for the Deity, and the arguments for what Newton called "blind metaphysical necessity," show the materialistic tendencies of such works.

The researches of scientific workers, rather than theorists, respecting the primitive cell, from which all other parts of an organized being are developed, point, as we have seen, to something distinct from and superior to matter; controlling, selecting, moulding, assimilating, and discarding matter, for its own purposes, and after its own peculiar mode (or law) of being. That must be a real existence which manifests such palpable effects of its presence. Its power of control over matter and physical laws proves its superiority over, and its distinction from, matter. Life is matter's master, not its slave. Life is a workman; a builder; a chemist; and each organized being has its own appropriate life, the result of the union of the spiritual and the material in itself.

Physiologists usually repudiate the term "vital principle," or "organic agent," as tending to check



the spirit of philosophic inquiry; but this is by no means a necessary result. It is plainly impossible to study the functions of living beings without regarding them as dependent on something which produced and maintains life. This "vital principle," or "principle of organization," or "plastic power," is as necessary to physiology as "light" is to optics, or "gravitation" to natural philosophy. Whether this plastic power be an agent, a condition of things, the effect of antecedent physical influences, or the result of the union of matter and spirit, is a question about which students of nature may differ widely, according to their metaphysical or religious proclivities. It is a question rather theological or philosophical than physiological, and the most elaborate treatises on the functions of organized beings might ignore it altogether, as works on natural philosophy decline to investigate the cause of gravity, etc., without being subject to the charge of incompleteness. Yet the interest, so strongly felt, which attaches itself to the question of our own origin, is the charm which compels us to speculate, whether we confine our speculations within the boundaries of revealed truth, or in the pride of scientific pretension ignore the guidance of faith.

The existence of a living cell seems positive proof of a "force," "power," "principle," or "agent," differing from the forces or agencies which we call physical, and to which physical conditions and materials are subservient. Yet we do not consider life to be synonymous with the spiritual agent which produces



it. Life is a condition, a result, of the action of immaterial agents upon unorganized matter.

Life is propagated by means of a previously existing organism. As flame communicates the power of combustion from one torch to another, so life is transmitted from cell to cell, or from atom to atom. In every complex organized body, however, there is a somatic vitality, or life of the organism, which is independent of cell-life, which gives origin to cells, and to which the life and death of myriads of cells are necessary. The functions of living beings depend upon molecular changes, or the constant destruction and renewal of the ultimate cells of which their tissues are composed. Yet physiology teaches that somatic death is distinct from molecular death. In some instances, as in death from pure "old age," from a powerful electric shock, or from certain poisons, etc., somatic and molecular death may be simultaneous; yet in other and perhaps the majority of instances, molecular life may be maintained for a brief period apart from the organism, or continue for some time after the elemental vital spark has fled. Thus, the blood-disks retain their individual vitality for some time after removal from the body; severed fingers, etc. have occasionally adhered to and reunited with the body; the poison of a rattlesnake continues to be secreted after death;\* hair continues to grow upon a corpse, etc. Somatic death is usually considered to be the result of some physical changes,—

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\* Carpenter's General and Comparative Physiology.



some molecular death which interrupts the organic functions. These changes, likewise, are regarded as wholly physical in their origin. Yet the fact that molecular or somatic death, or both, may result from a violent mental emotion, shows plainly the dependence of life upon the immaterial or spiritual part of the organism as well as upon its material part. It is admitted, also, by the best physiologists that cases of sudden death have occurred without any perceptible structural cause or disorganization.\*

A natural objection against the consideration that life results from the union of matter and spirit, arises from the fact that vegetables, as well as the lower tribes of animals, live and perform organic functions equally with ourselves. But such an objection is of little weight against well-ascertained facts. We know very little of the spiritual world, but analogy suggests that there is as much variety in it as in the material universe. Existence, either spiritual or material, depends wholly upon the will of the Creator, and it is by no means inconceivable that the animating spirits of the lower animals, or of vegetables, after having served the Divine purpose in the plan of creation, may pass into annihilation. The soul of man has endowments evidently surpassing all other inhabitants of this world. He has not only consciousness, volition, and a knowledge of relations, the same in kind but greater in degree than other animals, but he is also capable of analyzing his own mind, and of knowing his relation

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\* Carpenter's General and Comparative Physiology.



to the Creator of all. Revelation informs us that man is endowed also with immortality of being, altogether independent of the organization which is the result of his vitality.

If it be urged that the very idea of the spiritual implies indivisibility and indestructibility, in opposition to the ceaseless flow and change of visible and material things, we reply that the view of life which we have taken by no means necessitates the idea of the annihilation of the animating spirit; the question of annihilation must be determined on other than physiological grounds. Yet indestructibility precludes not the idea of change. Our mental habits and powers improve or change from day to day. Applying this thought to the condition of the animated existences which are lower in the scale of endowments than man, it will be plain that the unfolding ages of eternity will afford room enough for the development of all. The same organic vitality produces the egg, the worm, the chrysalis, the butterfly. And who but the Creator shall say to the vitalizing spirit, "Thus far shalt thou come, and no farther"? This thought is very different from the theory of development put forth by infidelity, since it admits a specific creation for each individual, a personal Creator, and a personal identity to each animated being.

The more refined pantheists regard "plants and animals as antagonistic and mutually-deviating manifestations of a general natural vitality," or force, correlated with and transformable into physical conditions. It has been thus poetically expressed by an eminent



German botanist: "The key to the mystery of vegetable life lies in the primitively-similar foundation of the animal and vegetable kingdom, from which indeed both have sprung, but have branched off in different directions. The animal nature is in the plant as it were caged, and this imprisonment is expressed throughout its entire existence, in its formation, and relation to the animal kingdom. They are the tears of Cypria, the blood of Hyacinth, which in the form and color of the flower whisper to us a melancholy strain. The complaining Dryad expresses the whole soul of the plant. Thus in melancholy seclusion does the plant achieve its life-destiny. But the fettered and slumbering world-spirit, which here scarce dares breathe, is the same which in animals bursts its bonds forever, and, lastly, sings its hallelujah in man."\*

This poetic pantheism is less reasonable and no more conceivable than the view which allows a real identity to each spiritual existence, with the capacity of indefinite improvement throughout the ages to come.

This latter view receives some confirmation from Romans, viii. 19-23;† a passage which many divines

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\* Unger's Botanical Letters.

† "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves



have understood as referring to the future state of the brute creation; as well as from those numerous passages which speak of the resurrection of the human body in a different, more glorious, and spiritual condition.

Thus far we have considered the single topic of the origin of life, as confirmatory of man's spiritual nature; there are, however, other themes of physiology which point as clearly to the same truth. The functions of the nervous system—or sensation and voluntary motion—cannot be explained by any theory of materialism whatever. The nerve-structure only implies a capability of reception or transmission. A second factor is necessary to the product of sensation; and that factor is the immaterial soul. The actions of the nervous system, also, upon the other organs and tissues of the body, as in voluntary motion, require for their explanation an agent as different from the body as are the sources of light and sound; and that agent is the soul. It is true that the active exertion of the powers of the soul requires a corresponding health in the bodily organs, since the most accomplished artisan cannot exhibit his full powers with imperfect tools and materials; yet as the injury or destruction of the implement is no proof of the annihilation of the artisan, so the injury or destruction of the body may not affect the soul.

The union of body and mind is a subject of such

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also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body."



importance and interest that a brief sketch of the various affections of the mind and their influence upon the body, with the reciprocal action of the body upon the mind, will not be inappropriate here. It will serve both as proof and illustration of the statement that mental phenomena can only be explained by faith in spiritual existence. The real basis of mental science is an enlightened physiology. A true psychology is impossible elsewhere.

We have already considered vitality as arising from the union of spirit and matter and giving rise to a peculiar structure,—the organic cell,—with peculiar laws and special affinities. We now examine the affections and special powers of living beings as seen in our own species, beginning with the most general and elementary affections of animal life, and rising in the scale of special endowments to the highest functions of our nature.

The earliest sign of individuality is general, corporeal sensation. This is previous to the senses, and independent of the nervous system. It manifests itself in animals without nerves, as the polypi, etc., and seems to be a necessary attribute of animal life. Yet this most primitive and most clearly innate faculty implies mind, for by it we know that our body is *our* body. Our corporeal structure is an object of which the mind takes cognizance. The presence of this sensitivity is a proof of the existence of something distinct from the body.

In addition to general sensitivity, the mind takes cognizance of certain physical conditions within the



body, as tonicity, buoyancy, languor, hunger, thirst, warmth, cold, etc. To this knowledge physiologists have given the name of common sensation, or cœnæsthesia. It is conveyed from the various parts of the body, and especially from the organs of vegetative or organic life, by the sympathetic or ganglionic system of nerves. We shall see hereafter how, by means of this special apparatus, the various affections of the mind act upon the organic functions, and how these in turn act upon the mind.

Another affection of the mind is called sensation, or special sense, which is caused by an impression on certain parts of the nervous system, which are hence called sensitive. For sensation two things are necessary,—an impressible state of the sensitive organs, and a perception by the mind. The nervous organs pertaining to sensation are contained in what is called the cerebro-spinal system, consisting of the cerebral hemispheres, or front brain, which is the bodily source of voluntary movement; the cerebellum, or back brain, for adjusting and combining voluntary motions; the sensory ganglia, or mesocephalon, in immediate connection with the organs of special sense, as the eye, ear, etc.; the medulla oblongata, a ganglionic centre for respiration and deglutition; and the spinal cord, with its accompanying nerves.

Notwithstanding the importance of continuously healthy nerve-structure for the manifestation of mental phenomena, the mind is not so entirely dependent on the brain as is generally supposed. According to Morgagni and Haller, every part of the brain has



been, in one instance or another, destroyed or disorganized, without affecting what have been thought to be the corresponding intellectual powers. Abercrombie tells us of a lady in whom one-half of the brain was disorganized, who retained, notwithstanding, all her faculties to the last, except that there was an imperfection of vision. A man, mentioned by Dr. Farrier, lost no portion of his faculties till his death, which was sudden; but, on examination, the whole right hemisphere was found to be destroyed by suppuration. A patient of Dr. Kingdon, of Stratton, Cornwall, was kicked by a horse. The whole of the brain on one side was taken out, and a silver false skull put on. Yet he recovered, and his intellect was in no respect disordered by the accident. Dr. Cowan relates two cases of cancer of the brain, of a very extensive character, which produced no intellectual disturbance. In the attack on the Redan, at Sebastopol, a young soldier was shot through the left parietal bone by a Minié bullet. The brain protruded through the orifice in the skull, and the surgeon thrust his finger to its full length within the brain to find the bullet and the portion of skull which it had carried inward. Neither could be discovered. Yet the wound healed, and the man continued lively and intelligent.\* Many other instances may be found among the curiosities of medical literature.

Many of the motions connected with the nervous cords and ganglia are altogether reflex and automatic.

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\* *Creation's Testimony to its God*, by Rev. T. Ragg.



with which the mind has nothing to do; yet many other motions have their origin in the mind, and are called voluntary. The sensitive nerves also are influential, not upon the brain-structure merely, which is inert, but upon the mind. Yet there is no constant relation between the integrity of mind and body: "The mind is sometimes an agonizing sufferer while the body is in perfect health, and only by degrees, by its continued action on the nervous system, brings the bodily organs into a sympathetic state. And though the body cannot long resist the influence of mental disease, the mind can effectually resist the depressing influence of bodily disease or bodily pain, even to the period of their separation. Paralysis has unnerved and unstrung the whole system and yet the mind has remained uninjured. Such was the case with Talleyrand, who, with a body like a living tomb, retained his mental faculties unimpaired. Nor need I more than allude to the rejoicing moments of the dying Christian, or the triumphs of the martyr at the stake, to show how the mind can continue in calm serenity while the body is enduring the most excruciating torments or losing at once its vitality and power."\*

Consciousness is the knowledge which the mind has of its own operations. In some diseased conditions, as in a swoon or apoplexy, there is unconsciousness, as well as the suspension of relations to the external world; but it would be just as reasonable

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\* *Creation's Testimony to its God*, by Rev. T. Ragg.



to suppose that the body was dead, because unconscious, as that the soul had ceased to exist. "That we cannot conceive how an immaterial substance, with whose real essence we are totally unacquainted, can exist, while all those powers and properties are apparently suspended in their operation, through the activity of which we can alone be certified of its existence, I am ready to admit; but it never ought to be forgotten that our inability to comprehend is no argument either against theory or fact."\*

Upon our consciousness the nerves which connect us with the external world are influential, and all the mental faculties are exercised in connection with it when the mind takes cognizance of its own operations. In the sphere of consciousness are produced what are called ideas, by which we mean, in a general sense, anything present to the mind as an object of thought, whether present really or representatively. Some ideas are related to experience, as the principles of mathematics, notions of figure, extension, number, time, and space. Others are independent of sensible representation, as the ideas of good and evil, just and unjust, true and false, etc.

In addition to ideas, connected with consciousness, we find feeling, under which term we may include sensations (already referred to), sentiments, and emotions. When we say we feel heat or cold, etc., we refer to sensation; when we speak of feelings of the sublime and beautiful, of esteem and gratitude, etc.,

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\* Drew on the Immateriality and Immortality of the Soul



we refer to sentiments; and when we refer to feelings of pleasure or pain, we refer to emotions. The term feeling is also used sometimes as analogous to consciousness or to belief; but it always has reference to the mind or spiritual nature. Thus, we say of a thing, "I know it to be true, because I feel, and cannot but feel, it to be so," or "because I believe, and cannot but believe it." If asked how I know that I thus feel or believe, I can make no better answer than "I believe that I feel," or "because I feel that I believe." In other words, I am conscious of it.

In the sphere of personal consciousness, in addition to feeling and ideas, we may name certain obscure impressions, of which we may be said to be half-conscious. They are either such as proceed from the sympathetic or vegetative system of nerves, the connection of which with the brain is more or less interrupted, or such as the mind does not bestow that attention upon which is necessary for clear perception. By means of these obscure impressions or perceptions the soul influences and governs the functions of vegetative life, as digestion, circulation, respiration, secretion, etc. In the opposite direction they are also active in all the mental operations, giving us results without a consciousness of the successive steps employed. In habitual voluntary motions, such as playing on the piano, etc., they set the proper muscles in action without directing the mind to each. In sleep, dreaming, and insanity they play a very conspicuous part, and altogether they make up that which we call the disposition or temper of a man. Thus



the repletion and activity of the blood-vessels stimulate to activity the nervous filaments which accompany them, and heighten those mental reactions which manifest themselves in cheerfulness and courage, and in a higher degree in arrogance; while a relaxed condition of the vessels produces a depressing effect. The exciting and depressing influence of diseases, and of alimentary and medicinal substances, may be thus accounted for.

The phrenic and solar foci of the sympathetic nerve are the media through which the functions of digestion, assimilation, and secretion affect the mind. We all know how these act on the temper. Many a man may attribute his misfortunes to the intestines of another. How peevish, also, and ill-humored, and hypochondriac are dyspeptics! Enteric fever also operates severely upon the brain. Yet many disorganizations of this system scarcely affect the mind, while the smallest changes will sometimes deeply disorder it; showing how delicate and undefined is the union.

Having thus considered the effects of various physical conditions of the body upon the mind, let us also glance at the influence of the emotions and passions of the mind upon the body. The influence of these latter upon the mind itself is a worthy study, but would lead us too far from the subject in hand. We know how intellectual feelings may rise to enthusiasm and (as in Archimedes) absorb the whole nervous action. On the other side, it may sink to that despair which at length seizes the skeptic when



not a ray of truth sheds a gleam into his benighted soul. The moral direction of intellectual feeling may become an emotion of joyful zeal or of painful repentance, as seen in the history of many a human heart.

But, to return, Hope leads the vital current gently and equably through all the organs, and has a most active and beneficial influence. So we may say of Joy, when gentle and durable; hence Virtue, the most durable of all joy, is most conducive to health. If Joy rises to a lively emotion, the brilliancy of the eyes, the inclination to sing, jump, and laugh, the quickened respiration, accelerated pulse, increased warmth, etc., indicate a more rapid circulation, and may lead to cerebral and pulmonary congestions. There are several cases on record of death from sudden joy.

Melancholy, and especially its highest degree, Hopelessness, produces a directly opposite effect from Joy.

The constant excitement, fluctuating between pleasure and pain, in which Love keeps the body and mind, is known to all.

Anger is a passion compounded of several emotions. The clonic spasms of the muscles, producing tremors, indicate the excitement which urges the circulation to the utmost vehemence; the respiration keeps pace with it, and in some cases leads to pneumo-thorax and bursting of the heart. It acts also, through the sympathetic or ganglionic nerves, upon the secretions,—the saliva, milk, and bile,—which often become actually poisoned. A child died as if



struck by lightning after taking the milk of its enraged nurse.\*

Thus, while the mind receives impressions from the outer world through the anatomical organs of the body, it is itself also influential upon the body through the same organs, and produces as palpable effects as any external agent; proving its separate nature from the body.

To complete this outline of the effects of the union of body and mind, we add the following table of the subjects pertaining to physiological metaphysics:

	Volition, Conscience, Judgment, Imagination, Memory, Perception, Consciousness,	} Pure Mental Attributes.	
	Ideas.	Emotions.	Impulses.
	Reflex Motion.		
Afferent impressions deranged by disease.	{ Special sense, Common (organic) sensation, Corporeal sensation.	{ Voluntary motion, Expression, Involuntary motion, Instincts, or con- sensual actions.	{ Efferent motions inter- rupted by sleep, Intoxi- cation, Insan- ity, etc.

In the lower part of this plan are placed the animal functions, or the various actions of the nervous system, and in the upper part the purely mental operations or attributes. On the left of the lower division we note those impressions which are conveyed to the mind or act upon the body by means of nerves called afferent, because proceeding from the surface towards the great nerve-centres; and on the

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\* This whole subject is more fully treated in Feuchtersleben's *Medical Psychology*.



right hand are placed the motions produced by nerves (efferent) proceeding from the nerve-centres.

Instincts and involuntary motion are produced by the reflex action of the nerves themselves, but expression and voluntary motion require the cognizance of the mind. The sphere of consciousness pertains to both body and mind: hence it is placed in the centre of the plan, in connection with ideas, emotions, and impulses.

The tendency of physiology is to locate consciousness in the mesocephalon, or middle brain. This is, doubtless, the seat of emotion; and in diseases of disturbed or excited emotion, as chorea or hysteria, the nerves most affected are those connected with this structure. The influence of the mesocephalon extends upwards to the cerebral convolutions, backwards to the cerebellum, and downwards to all the nerves of sensation and motion. Hence the important share which emotion has in the formation of character.

Having already defined consciousness, it remains to give brief descriptions of the remaining mental operations, or powers, included in the above list. Perception is the evidence we have of external objects by our senses. On the bodily side it is necessary that the organs and nerves be sound, or false perceptions will result. The ringing and other noises in the ears (tinnitus), floating dark specks before the eyes (muscæ volitantes), and many spectral illusions (as in the celebrated case of Nicolai,—recorded by Sir D. Brewster,—in whom plethora was associated with a



great variety of phantasms), have their origin in a diseased condition of the organs. Yet that perception is an attribute of the mind is evident from the fact that attention is required. The senses may be impressed by their appropriate objects, but without attention they are not perceived. Thus, in touch, the voluntary motion tests hardness, weight, and form; and in hearing a concert we may concentrate attention upon some sounds and be oblivious to the rest. The mental influence of this faculty is quite evident in some blind and deaf persons who make great progress on account of attention.

Memory implies a former conscious experience, its retention, revival, and recognition. The preternatural excitements of the brain, as in fever or drowning, develop it strongly, rendering it highly probable that no conscious thought has ever perished. Some circumstances seem to imply that every nerve and organ of sense has its own memory, or is capable of reviving in the mind its former consciousness. Hence the laws of memory, which are coexistence and succession, analogy and contrast: some enumerate them as resemblance, contiguity, cause, effect, contrast.

Many curious illustrations of the laws and conditions of memory are on record. Thus, Van Swieten relates that he was seized with vomiting on passing a certain spot where some years before he had experienced a horrible stench. Instances have occurred in which the stimulus of disease has awakened the recollection of things which had been long forgotten, and the language of infancy has been renewed in persons



who had for many years known only some other tongue. Long passages of Homer, etc., forgotten during health, have come before the mind during fever, even without any delirium. Some particular injuries, also, have affected the memory of some particular things rather than others, as in the case of a medical man who lost all recollection of his wife and children after having been thrown from his horse, although his intellect in other respects remained sound.\* Loss of memory on particular topics is often connected with attacks of an apoplectic nature. A variety of this kind, called aphasia, has lately claimed special attention, from its increasing frequency. In this the patient retains a correct idea of the person or thing, but cannot recall the word or name. Sometimes one word is used for another, or words are invented which to a stranger would be quite unintelligible.

Imagination is a term used to represent the power which the mind has of combining ideas previously received. Imaginations, or images produced by this faculty, are sometimes so vivid as to affect the organs of sense, and occasion morbid sensual delusions, as well as to influence the organs of motion, secretion, etc. No proof could be more positive of the independent agency of the mind. Thus, without any external stimulus other than the agency of the mind itself, a variety of sensations may be experienced in the body, the secretions, as tears, saliva, milk, etc.,

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\* Abercrombie's Intellectual Philosophy.



are increased, and unconscious gesticulations and soliloquies, as in excited and sleeping persons, are produced. The excessive use of imagination causes first excitement, and then torpor, of all the functions. The hot-house education and premature development of this faculty of imagination, in modern society, have led to marasmus, spinal curvature, heart-affections, tubercles, etc. The frequent over-excitement and relaxation of the brain from this cause react on its nutrition, and may in some cases end in idiocy.

In its highest degree, Imagination rises to the sphere of creative fancy, or poetic power. In some of its flights it encroaches upon the prerogative of conscience, or moral susceptibility, and leads to self-deception unless held in check by the precepts of Divine revelation.

Judgment is the decision of the mind, the result of comparing two or more ideas. It is altogether mental in its application. It is an act of the mind upon and within itself.

Conscience is sometimes called moral sense, moral faculty, moral judgment, and susceptibility of moral emotions. It might also be termed the faith faculty, or the inspirational capacity of the soul. It is that faculty, or combination of faculties, by which we have ideas of right and wrong respecting actions, and correspondent feelings of approbation or disapprobation. It brings us into relation with the spiritual world, the claims of God and duty, etc. Awakened, quickened, and guided by the Spirit of God, it results in the highest type of humanity,—a real Christian.



Some have called it the light of nature; but it is doubtful if this faculty is ever really active unless affected by special spiritual influences and enlightened by a knowledge of the Divine will. Without the latter it is certainly no safe guide for human conduct; for as St. Paul was conscientious when consenting to the death of Stephen and the persecution of the early Christians, so many a man has committed great crimes in all good conscience.

Volition is the dominion exercised by the mind over itself, employing or withholding its faculties in any particular action. It is synonymous with free agency, and is an essential attribute of spirit, since the very idea of spirit supposes self-action. Feuchtersleben draws a very judicious distinction, however, between the essential freedom of the spirit and the freedom of the spirit linked to the body. He shows that freedom may—1st, limit itself, so far as the spirit makes itself the slave of sin or error; 2d, it may be limited by physical laws from without; 3d, it may be limited by organization. In the first, the free man is good and wise; in the second, powerful; and in the third, healthy.

The spirit is connected with consciousness corporally in receiving impressions through the organs of sensation, and by reaction with the will by the organs of motion. This connection of body and mind is complicated by temperament, age, capacity, sex, habit, idiosyncrasy, race, nationality, profession, and education. The result of all these relations we call person, or abstract personality.



When the mind of a man has such a mastery over his organs as, consistently with his individual personality, it is capable of obtaining, when he so thinks, feels, and wills, as, for example, in the character of a person of sanguine temperament, of a youth, of a person of eminent talents, of a soldier, etc., he can and ought to think, feel, and will, he is psychologically free,—that is, he is in health; when he cannot, he is out of health. As a further illustration, if a man traveling on a railroad is prevented by the rapid motion from discerning the landscape, he is mechanically unfree. If he does not attend because he is stupidly insensible to the beauties of nature, he is ethically unfree. If he does not attend because he has not learned what is to be seen in these objects, he is logically unfree. If he does not attend because he is engrossed by interesting conversation, he is hindered by his personality, which he may, however, command. If he *cannot* attend because he is suffering from headache, or because a mental image flits before him, so that he does not perceive outward objects, he is out of health, and consequently irresponsible.

It is difficult to determine the boundary of a healthy personality, and, as a consequence, accountability, since we cannot always determine consciousness in another,—and every one can govern himself if he is conscious. There is, moreover, a state of transition, caused by certain half-free conditions, as sleep, dreaming, intoxication, and vertigo produced by mental causes. Our present outline of mental powers would be incomplete without some reference



to these states: we therefore condense from the author last referred to, and add a few remarks of our own respecting them.

The necessity of sleep arises from the compensation required by the nervous system for what has been expended. Its causes are fatigue, or suspended physical powers; intense and prolonged effect of heat or cold; stupefaction, as by odors or strong liquors,—which act by lowering nervous vitality; mechanical pressure upon the brain, impeding the connection with the sensorium; voluntary reveries; intense mental action, and monotonous noise, preventing the conscious formation of ideal images.

That personality is not suspended, but merely hindered or impeded in manifestation, is proved by voluntary waking at a predetermined hour. Having no external images through sensitive nerves, the personality has intercourse with subjective or internal images, which constitutes dreaming. The mind is then occupied with the pictorial world of fancy, the materials of which are drawn from the store of memory. The obscure ideas conveyed from the vegetative organs by the sympathetic nerve, play a conspicuous part in dreams, although their cause is not recognized by the mind, which ascribes them to external sources. Yet the organs of perception are not wholly inert, since the noise of a falling book may cause a dream of a pistol-shot, etc.

The organization and mental furniture of an individual are reflected in dreaming; hence every one has his own world when asleep, and when awake



that of others and his true relation to it. Hence there can be usually no instruction in dreams. Yet in this condition the mind is most withdrawn from the ordinary influences of the world around; hence the adaptability of the dream-state to spiritual communication and inspiration, as referred to so often in the Scriptures.

Intoxication may be either from spirituous liquor, narcotics, or exalted imagination. It excites the circulation and leads to cerebral congestion and stupefaction. It is a state, as is well known, of varying proportions.

Vertigo from rapid succession of ideal images is a state resembling intoxication from mental causes.

Of these states, dreaming has the most interest in a scientific point of view. When carried to a pathological extent it becomes somnambulism. This is a condition of intense sleep, and the obscure images and instincts are most powerful. This is not a more exalted state, free from the trammels of the body, but a lower and diseased state, in which volition yields the sceptre to physically directed fancy. This condition may be brought about both by mental and bodily causes. On the one side, grief, suffering, mental exertion, passion, and a too effeminate education, and on the other, sexual indulgence, abuse of liquor, indigestible food, and other diseases, may result in somnambulism. Larrey brought it on in a wounded soldier whenever he probed a wound which led to the solar plexus.

Animal magnetism is a sort of somnambulism



produced by strong mental impressions. In it the obscure ideas become prominent, and are expressed positively, as a divination; sympathy obtains the mastery, the feeling alone is exalted, and the perception and will are suppressed. The languages and flights of fancy exhibited by the clairvoyant are no doubt reproductions of dormant recollections. After all that its votaries have claimed for it, and the multitudes who have experimented with it, no new idea has been added by its means to the stock of human knowledge, but much has been witnessed that was vague, foolish, and wicked. There is a clairvoyance superior to that of the so-called magnetic: it is that of a wise, virtuous, and pious man.

In examining thus a few particulars in which the bodily organization is acted upon by its spiritual inhabitant, and how it reacts also upon the mind, we have found abundant proof of the independent nature of the soul as taught in Holy Writ. The religious sentiment arising from such inquiries is well expressed in the Psalmist's ascription of praise to his Maker: "I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. How precious also are thy thoughts unto me, O God! how great is the sum of them!



If I should count them, they are more in number than the sand; when I awake, I am still with thee. . . Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

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NOTE.—The progress of Histology has shown that the elementary cell is still more simple than the above description. It is simply a mass of living jelly. The membrane and granules referred to are formed materials, and not essential to the existence or integrity of the cell, whose vital actions are associated with the continual assimilation and rejection of material particles, as described above.



## CHAPTER VIII.

### THE DOCTRINE OF A MEDIATOR.

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"Once in the end of the world hath Christ appeared to put away sin by  
the sacrifice of himself."

ST. PAUL.



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## CHAPTER VIII.

### THE DOCTRINE OF A MEDIATOR.

THE assertion of the mediatorial office of Christ is the distinguishing doctrine of the Christian religion. Ideas of mediation, and of atonement by sacrifice, are historical in many nations, even the most ancient, and may be traced directly to that primitive religion of the earliest ages which was originally revealed from heaven. The promise of a Saviour, given to Adam, has been distorted in various ways by the imaginations of mankind, yet it has never been wholly lost. To the majority of the world it has been a light shining in a dark place until the day-dawn and the day-spring arise in their hearts. In the Jewish nation that light was increased by successive communications from heaven, and the Old Testament contains the history of those communications until the birth of Jesus, in whom all the promises and prophecies culminated. The limitation of the ideas of mediation and atonement to the person and work of Christ constitutes the individuality of Christianity, since but for this limitation there is nothing in it to distinguish it from the systems of ancient philosophy. Its moral teaching, its doctrines of a personal Creator, of the spiritual nature of man, of a future state, and even of the resurrection of the dead, may be found else-



where; but that Jesus came into the world to save sinners; that his death was an offering, and that repentance and remission of sins must be preached in his name; in other words, that Christ is the true mediator between God and man, is plainly characteristic.

The greatest opposition to Christianity has been directed against the personal mediation of Christ, as the doctrine most obnoxious to infidelity. Even persons who adhere strongly to a belief in the Divine existence and in man's spiritual nature are found objecting against the idea of atonement through the vicarious sufferings of Jesus. Many of these persons profess a strong attachment towards Christianity, but their love is for a modified form of it, very different from that which the apostles taught. They believe that God cares for man, and that He has spoken to man through his Son, but they regard Jesus as a Teacher rather than a Saviour, and the gospel as a system of morals and æsthetics rather than a revelation of spiritual force. They believe that Christ had a super-human, if not, in some sense, a Divine, character, but they consider his life to be merely an example of unrivaled teaching and of marvelous self-sacrifice, and his death a mere martyrdom. They accept Christ as a teacher or prophet, perhaps as a king, but not as a priest. They exclude the atonement from their scheme of Christianity, and regard religion simply as a system of morals. They expect Christianity to prevail in the world by the destruction of its forms and dogmas, and by its being received as the highest type of ethics. If, however, there is any scriptural



teaching which is in full accordance with the analogy of nature and the constitution of things, it is that of the mediation of Christ for the salvation of men. The arguments of Bishop Butler are so conclusive respecting this that we content ourselves with pursuing the path which he has so ably pointed out.

Christ is represented in the Scriptures not only as "the light of the world," but also as a propitiatory sacrifice and atonement for sin. "Sacrifices of expiation were commanded the Jews, and obtained amongst most other nations, from tradition, whose original probably was revelation. And they were continually repeated, both occasionally, and at the returns of stated times, and made up great part of the external religion of mankind. 'But now once in the end of the world hath Christ appeared to put away sin by the sacrifice of himself.'"<sup>\*</sup> As He is our propitiatory sacrifice, He is called "the Lamb of God," and as He voluntarily offered himself up, He is styled our "High-Priest." In accordance with the usage of its language, the Old Testament refers to Him as if He had already come. "He was wounded for our transgressions. He was bruised for our iniquities. The chastisement of our peace was laid upon Him: and with his stripes are we healed." In the New Testament we read that "He suffered for sins, the just for the unjust;" that "He gave himself a ransom for all;" that He "hath redeemed us from the curse of the law, being made a curse for us;" that He "died for

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<sup>\*</sup> Butler's Analogy.



us;" that "we have not been redeemed with corruptible things, such as silver and gold, but with the precious blood of Christ;" that "we have redemption in his blood, even the forgiveness of sins;" that He "was once offered to bear the sins of many;" and that "we are sanctified, through the offering of the body of Jesus Christ, once for all." These, and other passages, show that the Scriptures teach the connection of Christ's sufferings and death with the salvation of sinners, or, in other words, the satisfaction of Divine justice for the sin of man by the substituted sufferings of the Son of God. Such passages cannot be explained on the supposition that the sufferings and death of Christ were only a great example, preaching the evil of sin and the dignity of sorrow.

In what particular way the death of Christ has efficacy to redeem and pardon and sanctify the penitent believer is not explained in the Scriptures, nor is it necessary, except as a matter of speculation or theory. The simple fact is set forth that Christ's death has removed the obstacles which were in the way of mercy and forgiveness to sinful men, and this is a sufficient ground for Christian faith and practice.

The doctrinal summaries (or creeds) of Christian churches or communities usually adhere to the simple biblical representation; but particular teachers sometimes enlarge and reason upon it, so as to show its acceptability to the enlightened reason. This is eminently proper, since we are nowhere forbidden in God's word to employ our reasoning faculties upon



the elucidation of revealed truth. Some, however, with more zeal than knowledge, make use of very exaggerated and injudicious expressions, and represent God as actually injured by the sins of men, and so angered and enraged (in the sense of perturbation) that it was necessary He should be propitiated. Even if such language is used only in a figurative sense, meaning that the law of God must be preserved inviolate, and that the punishment following transgression can only be ameliorated or removed by a remedial mediation, still it would be better for the cause of truth to avoid such exaggerated language, it is so different from the sublime announcement, "God so loved the world that He gave his only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."

To the minds of the apostles, the subject of the atonement was beset with no difficulties. Trained from childhood in the idea that God was approachable by sacrifice, they beheld in the death of Jesus the realization of their religious aspirations, the fulfillment of the Jewish sacrificial types, and the true offering for human guilt. The early Fathers of the church also refrained from speculation upon this subject, and confined themselves to the simplicity of scriptural language; but, as time passed on, crowds of Gnostic and Platonizing theorists, the prototypes of modern schools, began to philosophize, and call in question the cardinal doctrines of Christianity and the cause of the atoning death of Christ. They rested not by simple faith in the mysterious facts revealed,



but sought to find reasons for the facts, and endeavored to measure the Infinite by their own finite standards. In those dark ages of the church, when the natural consequences of such theorizing produced its evil fruit, many regarded the atonement as a price paid to Satan for the ransom of mankind. Others taught the need of penance and suffering to complete the work of Jesus. Others, again, taught that Christ paid the exact debt which we should have paid. Still, in every generation there were luminaries in the church which dispensed the light of truth and protested against error, and, as the word of God became unfettered, the apostolic doctrine of the atonement, as well as other truths, revived in the understandings and hearts of men. Anselm of Canterbury and Thomas Aquinas are distinguished among those who have contributed to this end, and the Reformers of Germany and England have entered into their labors. In his treatise upon this subject, Anselm defines sin as the withholding from God what is due to Him from man. Sin is debt. But man owes to God the absolute and entire subjection of his will, at all times, to the Divine law and will. This is not given, and hence the guilt, or debt, of man to Deity. The extinction of this guilt does not consist in simply beginning again to subject the will entirely to its rightful sovereign, but in giving satisfaction for the previous cessation in so doing. God has been robbed of his honor in the past, and it must be restored to Him in some way, while at the same time the present and future honor due to Him is being given. It is



impossible for man, who is still a sinner, to render this satisfaction; yet this impossibility does not release him from his indebtedness or guilt, because it is the effect of a free act, which must be held responsible for all its consequences. But the question arises, Cannot the love and compassion of God abstracted from his justice come in at this point, and remit the sin of man without any satisfaction? This is impossible, because it would be irregularity and injustice. If sin is punished neither in the person of the transgressor nor in that of a proper substitute, then unrighteousness is not subject to any law or regulation of any sort; it enjoys more liberty than righteousness itself, which would be a contradiction and a wrong. Furthermore, it would contradict the Divine justice itself, if the creature could defraud the Creator of that which is his due, without giving any satisfaction for the robbery. Since there is nothing better and greater than God, there is no attribute more just and necessary than that primitive righteousness innate to Deity which maintains the honor of God. This justice, indeed, is God himself, so that to satisfy it is to satisfy God himself. There are two ways, argues Anselm, in which the claims of justice can be satisfied. First, the punishment may be actually inflicted upon the transgressor. But this, of course, would be incompatible with his salvation from sin and his eternal happiness, because the punishment required is eternal, in order to offset the infinite demerit of robbing God of his honor. It is plain, therefore, that man cannot be his own atoner, and



render satisfaction for his own sin. A sinner cannot justify a sinner, any more than a criminal can pardon his own crime. The second and only other way in which the attribute of justice is satisfied is by substituted or vicarious suffering. This requires the agency of another. Yet everything depends upon the nature and character of the Being who renders the substituted satisfaction. For it would be an illegitimate procedure to defraud justice by substituting a less for a more valuable satisfaction. It belongs, therefore, to the conception of a true vicarious satisfaction that something be offered to justice for the sin of man that is greater than the finite and created. In other words, an infinite value must pertain to that satisfaction which is substituted for the sufferings of mankind. Only God, therefore, can make this satisfaction. Only Deity can satisfy the claims of Deity. But, on the other hand, man must render it, otherwise it would not be a satisfaction for man's sin. Consequently, the required and adequate satisfaction must be *theanthropic*,—*i.e.* rendered by a God-man. As God, the God-man can give to Deity more than the whole finite creation could render.\*

This summary of Anselm's reasoning will enable the thoughtful inquirer to see that there is no alternative for the Divine benevolence but either to leave the sinner to the natural and ordinary course of justice, or else to deliver him from it by satisfying its claims for him and in his stead. The love of God is

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\* See Shedd's History of Doctrines.



magnified in thus satisfying his own justice for the sinner by the gift and sacrifice of his Son. No latitudinarian views can lay aside the claims of Divine justice, nor show how these claims can be met without the sacrifice of Christ. Justice cannot be ignored by prerogative, nor satisfied without atonement, but the infinite merit of Christ's sacrifice fully suffices for the infinite demerit of sin. Here only do righteousness and peace meet together. Here holiness and love are reconciled.

It is hard to see how the logic of Anselm can be set aside, if we admit the world to be under the government of moral law at all. Such reasoning, however, must not be regarded as the basis of our faith, since we can only know of God's will concerning us by what He has revealed; yet rational argument, as well as analogy, tends to confirm our faith by showing the consistency of Bible teaching with the order of our own minds,—the Eternal Reason in the word corresponding with his manifestation in our own spiritual and rational nature, as well as with the world around us.

Anselm's theory of satisfaction has had general acceptance both among Roman Catholics and Protestants, the latter, however, preferring the modification of it taught by Thomas Aquinas, that the value of Christ's blood was infinite, on account of the infinite dignity of his person, and therefore outweighed the sins of all men. Duns Scotus, on the other hand, maintained that God was satisfied with the ransom paid, although it had not in itself any infinite value.



The tendency to hypothetical speculation and exaggerated expressions concerning the Divine wrath, such as before referred to, led many sincere Christians to repudiate this mode of representation, as contrary to reason and Scripture. Even the harmless term satisfaction, and the figurative expressions relative to debt, which had been introduced by Anselm, were disapproved, because they were so often perverted. Reinhard and other German writers regard the death of Christ as a solemn declaration that God will be merciful to sinners. "God thus appears as a loving father, who is willing to grant pardon to sinners, but also as a just and wise father, who, far from exhibiting any unseasonable and improper tenderness, will implant in the minds of the children whom He pardons a most vivid aversion to their former sins, and teach them by an example the dreadful consequences that attend the violation of his laws, and the misery which they themselves have deserved."

Socinianism has made the strongest opposition to the theory of satisfaction, by arguing that the terms satisfaction and remission of sins contradict each other,—that if another make payment for debt it has the same value as if it had been paid by the debtor himself, and a gift is out of the question,—that the sufferings of the innocent could not satisfy the demand for the punishment of the guilty,—and that what Christ has done and suffered for us is no true equivalent for a guilty race, since He suffered only one temporal death. These and similar arguments lead them to regard the death of Jesus as that of a



martyr, or as the necessary transition to his subsequent exaltation, and not in any proper sense a substituted sacrifice.

The Mystics sought to find the true principle of redemption in the repetition in themselves of the sacrifice once made by Christ,—*i.e.* in literally crucifying their own flesh. Thus they expected to realize a second and internal redemption.

The many-sidedness of truth finds a striking illustration in the various speculations concerning the atonement. If we regard it from the standpoint of moral government, it is a satisfaction to essential justice provided by Divine love. Yet it was also an example of the righteousness of God, and a solemn confirmation of his willingness to pardon sin. It was also the necessary transition to Christ's glorification, and the means of our personal sanctification and crucifixion of the flesh. In addition to these views, we may also regard it as the necessary and divinely-appointed means, ordained before the foundation of the world, to exalt the human race, through its glorified Head, to closest Divine communion and pre-eminence.

Whatever difficulties were in the way of our pardon and access to God have been removed by Christ's death. "For He hath made Him to be sin [or a sin-offering] for us, who knew no sin; that we might be made the righteousness of God in Him." We may not be able to understand exactly how this effect has been produced, but we are satisfied that God selected this extraordinary means from the impulse of his



own sincere love and benevolence to man. "Herein is love, not that we loved God, but that He loved us, and sent his Son to be the propitiation for our sins."

There can be no reasonable objection to the idea of mediation, or of a Mediator, in general, since the whole visible government of God is a system of means and agencies and second causes, and the highest result of the researches of physical science is to discover and arrange these agencies in the order (or law) of their operation. All creatures are brought into the world by the mediation of others. Our lives in infancy are preserved by the instrumentality of others. Food is the medium of nutrition. Air mediates to the purification of the blood, and every satisfaction of life is obtained in like manner. Why should the mediation of Jesus be stricken out of the concurrent chain of agencies which make up the order of the Divine government of the universe? Do we wish to be independent, as God is? An honest answer to this question might reveal the real secret of much of the infidelity which is in the world.

The mediation of Jesus necessarily presupposes the moral government of God, implying the spiritual nature of the soul, its relation to God as a creature under law, and the future punishment of voluntary wrong-doing. This is evident; for if there is no danger there can be no salvation. But the representation of the principles of his spiritual government, as exhibited in the Scriptures, does not contradict the order of nature in the circumstances and conditions of human life, since the Author of Nature is also the



God of the Bible. If there be punishment for violating natural law, the same principle will apply to morals. If the breach of a natural law entails suffering, may not the natural and necessary consequence of sin be suffering also? If we expect to be injured by falling from a precipice, can we hope to go free when we violate a principle of moral rectitude? That were to make the Creator of the world and the Revealer of moral law very different beings. As moral law relates chiefly to the moral and spiritual nature or soul of man, so it may be reasonably supposed that the suffering consequent on sin may principally affect the soul; yet, as we have seen that soul and body act reciprocally upon each other, so the darkness or suffering of the soul will degrade the body. The full nature of the punishment of sin, however, can never be known until the age of mediation and probation has passed away, and the age of retribution comes. In the mean time, the warnings of Holy Writ, given in various figures of speech, are both salutary and wise. "The prudent man foreseeth the evil, but the simple pass on and are punished."

That the full punishment of sin is yet future, is an objection often urged. The Bible says, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before Him; but it shall not be well with the wicked, neither shall he prolong his days, which are



as a shadow ; because he feareth not before God." Now, the circumstances of natural punishments—*i.e.* the injury or suffering produced by a violation of the order of nature—are perfectly analogous to what the Bible teaches respecting the future punishment of sin. Such punishments often follow actions which are accompanied with present pleasure and advantage, and are often much greater than the pleasure or advantage: as when sickness and untimely death result from pleasurable vice and intemperance. These punishments, also, are often delayed a great while, sometimes until after the acts which occasioned them are forgotten. They often come suddenly and with violence after such delay. There is also a certain bound to imprudence and negligence, which once passed, the opportunity of mediation is gone and the state of retribution begins, when there remains no place for repentance and recovery. If the husbandman lets his seed-time pass without sowing, the whole year is lost to him; and a certain degree of extravagance and folly will surely entail poverty and sickness and disgrace, which no sorrow can avert. In perfect accordance with these natural principles do the Scriptures warn us against the evil consequences of sin, and point us to the hopeless condition of the finally impenitent: "Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me."

The mediation of Jesus proposes to deliver us from the punishment and guilt of our sins by forgiveness, and to recover us from our lapsed condition by the



sanctification of our natures. Is there anything in nature analogous to this? It is useless to speculate as to whether the world might have been constituted without the existence of misery or evil. Our speculations will not change the nature of things. The fact is evident that the Creator of the world has permitted evil. But then He has provided reliefs, and, in many cases, perfect remedies; reliefs and remedies even for much of that evil which is the result of our own misconduct, and which in the regular course of nature would have ended in our destruction, but for such remedies. Neither sorrow nor reformation will repair the injury done by a violation of nature's laws. The principle of remedial mediation must be taken advantage of if we would escape the consequences of imprudence. If a man fall from a precipice and break a limb, sorrow for the fall will not repair it, yet it may be remedied by another. People ruin their fortunes by extravagance, they bring diseases on themselves by excess, they incur the penalties of civil laws, nor will sorrow for these past follies and good behavior for the future prevent the natural consequences of these things. Men are often forced to rely upon the assistance of others in order to recover from the effects of their own misconduct.

Another illustration may be drawn from pathology. A bone was not made to be broken, but for use, yet it is liable to be broken, and provision has been made for its reparation, not by immediate union through the ordinary processes of nutrition and growth, but by the mediation of a provisional callus, which re-estab-



lishes the relation of parts and holds them in coherence until restoration is effected, when it is removed. It is, therefore, perfectly consistent with the nature of things and the circumstances of mankind that God should provide deliverance from spiritual maladies and consequences of transgression for all who avail themselves of it. So that we may appropriately ask, "Is there no balm in Gilead? Is there no physician there? Why, then, is not the health of the daughter of my people recovered?"

The Divine character of Christ, and the spiritual nature of the change proposed to be wrought in the human soul, are sometimes objected to on the ground of their mystery. This is a childish and unphilosophic procedure; for what is there known to science which is not mysterious? We take cognizance of facts and their relations, but the ultimate nature of things, and the reasons even of the simplest facts, are beyond the reach of human intellect. It is certainly reasonable to attribute Divinity to the Saviour, when we reflect on the nature of the work proposed. Who can forgive sins but God? Who can renew in the soul the principles of original rectitude but the Author of its existence? Nor is it more mysterious to conceive of God becoming incarnate, and communicating the power of that divinely-human life to the souls of myriads of men, than to conceive of magnetism communicated to a bar of iron, which, without loss of virtue itself, may magnetize a thousand needles



and endow them with properties which they had not before.

Some object to the idea of vicarious or substituted atonement as representing God as being indifferent whether He punishes the innocent or the guilty. Such objectors must either deny the personal government of God in the affairs of the world, or they forget that vicarious punishment or suffering is a providential appointment of every day's experience. Innocent people, in various ways, suffer for the faults of the guilty. Men, by their follies, get into difficulties and dangers which would be fatal to them but for the help of others, whose assistance requires very great pains and labor and suffering on the part of those who render it. The objection, therefore, is as much against the facts of daily life as against Christianity, —which shows its fallacy. Bishop Butler well says of all such objectors, "It is indeed a matter of great patience to reasonable men to find people arguing in this manner, objecting against the credibility of such particular things revealed in Scripture, that they do not see the necessity or expediency of them. For though it is highly right, and the most pious exercise of our understanding, to inquire with due reverence into the ends and reasons of God's dispensations, yet when these reasons are concealed, to argue from our ignorance that such dispensations cannot be from God, is infinitely absurd. The presumption of this kind of objections seems almost lost in the folly of them. And the folly of them is yet greater when they are urged, as usually they are, against things in



Christianity analogous, or like to, those natural dispensations of Providence which are matter of experience."

Those who object to the justice of the vicarious suffering of Christ do not consider that the sacrifice was not a forced but a voluntary one. Christ gave himself a ransom for us. His offering was self-imposed. By his assumption of our humanity and his suffering unto death He has removed the obstacles out of the way of our salvation. We had no claim upon Him, and by no law was He justly condemned. His voluntary acceptance of the work of atonement has removed the act altogether out of the sphere of law, save that of the law of infinite goodness. It is not manifested justice, but transcendent love, on his part, which even Divine justice must accept as vicarious and sufficient.

Again, so far from the idea of vicarious suffering being revolting, it commends itself to the moral sense of mankind. The chief glory of history is to be seen in deeds of self-devotion and heroic self-offering. The forlorn hope is always the central point of honor. Leonidas at Thermopylæ, Tell in Switzerland, Winkelried in the Tyrol, and Washington in our own land, owe their fame to the nobility of self-sacrifice. To follow such examples, and live for others,—suffering vicariously for them if need be,—is the law and condition of all real greatness and goodness in the world. In this also Christ has set us an example that we should follow Him. It is the vicarious suffering and toil of a mother's love which



endear it to our hearts. It is this which makes a father's memory honorable. It is the recollection of a brother's or sister's love, taking on themselves the consequences of our faults, averting the penalties of our indiscretions, and denying themselves for our good, which makes the memory of home so precious. Vicarious suffering! It is the natural condition of our being! Shall we, then, question the right of God to display in highest perfection that which He has ordained to be the chief virtue and nobility of his creatures? As He is Love itself, can we honor Him by denying Him the right or the opportunity to display his love to man?

In a very favorable criticism of the first edition of this work by Dr. Whedon ("Methodist Quarterly Review," Oct., 1872) we find the following: "The succeeding chapter, on the doctrine of the Mediator, is fresh from his (the author's) standpoint, but evades the central question how far a satisfaction of one man's sin by another man's suffering is reconcilable with our intuitive sense of absolute justice. Does not the same intuitive sense that requires penalty at all require that the doer of the sin solely should be the sufferer of the penalty?" To this objection the three preceding paragraphs may be sufficient answer, yet the following remarks of Dr. Hodge,\* in a similar strain, may not be inappropriate: "The substitution of the innocent for the guilty, of victims for transgressors in sacrifice, of one for many, the idea of ex-

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\* Systematic Theology, vol. ii, p. 532.



piation by vicarious punishment, has been familiar to the human mind in all ages. It has been admitted not only as possible, but as rational, and recognized as the only method by which sinful men can be reconciled to a just and holy God. It is not, therefore, to be admitted that it conflicts with any intuition of the reason or of the conscience; on the contrary, it is congenial with both. It is no doubt frequently the case that opposition to this doctrine arises from a misapprehension of the terms in which it is expressed. By guilt many insist on meaning personal criminality and ill-desert, and by punishment evil inflicted on the ground of such personal demerit. In these senses of the words the doctrine of satisfaction and vicarious punishment would indeed involve an impossibility. The Remonstrants were right in saying that one man cannot be good with another's goodness, any more than he can be white with another's whiteness. And if punishment means evil inflicted on the ground of personal demerit, then it is a contradiction to say that the innocent can be punished. But if guilt expresses only the relation of sin to justice, and is the obligation under which a sinner is placed to satisfy its demands, then there is nothing in the nature of things, nothing in the nature of God as revealed either in his providence or in his word, which forbids the idea that this obligation may on adequate grounds be transferred from one to another, or assumed by one in the place of others."

We quote also from Rev. R. Watson's "Theological Institutes," vol. ii. p. 144: "Generally speaking, it



cannot be a matter of difficulty to conceive how the authority of a law may be upheld and the justice of its administration made manifest, even when its penalty is exacted in some other way than the punishment of the party offending. When the Locrian legislator voluntarily suffered the loss of one of his eyes to save that of his son condemned by his own statutes to lose both, and did this that the law might neither be repealed nor exist without efficacy, who does not see that the authority of his laws was as much—nay, more—impressively sanctioned than if his son had endured the whole penalty? The case, it is true, has in it nothing parallel to the work of Christ, except in that particular which it is here adduced to illustrate; but it shows that it is not, in all cases, necessary for the upholding of a firm government that the offender himself should be punished. This is the natural mode of maintaining authority, but not, in all cases, the only one; and in that of the redemption of man we see the wisdom of God in its brightest manifestation securing this end, and yet opening to man the door of hope."

It has often been said that true religion is nothing but common sense applied to the affairs of the soul; and the more carefully the doctrines of Christianity are investigated and compared, the more clearly will they be seen to be consistent with the nature of man and the order of the world about us.

If Christ be indeed the Mediator between God and man,—*i.e.* if Christianity be true; if He be indeed our Lord, our Saviour, and our God,—the careless



disregard of these high relations, as well as the obstinate rejection of them, may lead to fatal consequences. If neglect of industry and prudence leads to poverty; if neglect of remedies and means may issue in death; the neglect of Christ's mediation may end in eternal ruin. Let us, then, be wise while we may. "If thou art wise, thou shalt be wise for thyself; but and if thou scornest, thou alone shalt bear it."



## CHAPTER IX.

### THE FAITH-FACULTY IN MAN.

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"For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God."

ST. PAUL.



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## CHAPTER IX.

### THE FAITH-FACULTY IN MAN.

IN the foregoing chapters we considered the spiritual world as distinct from the physical, yet manifesting itself to man's intellectual nature by means of laws and forces which are peculiar, but whose consistency with the arrangement of the visible universe exhibits the stamp of the same designing intellect whose traces we mark in the ordering of material things. The laws of life and mental phenomena evidently pertain only to a special order of beings, and require for their origin as well as for their elucidation something extraneous from, and additional to, the matter with which it is only temporarily united. Metals and stones do not live. The hand, the eye, the ear, and other organs, are not conscious of sensation or volition, but are merely recipients, conductors, or instruments of sensation and volition. The sensitive, willing being is the immaterial soul. We traced the functions or faculties of this immaterial nature from the most elementary consciousness of its connection with corporeal structure, and of physical conditions, to its agency upon immaterial ideas; recognizing them by Perception, retaining them by Memory, combining them by Imagination, comparing and deciding respecting them by Judgment. Conscience



and Volition we considered as the highest functions of our spirits, bringing us into relations with the spiritual world, and giving us dominion over our own powers. We have seen, also, that mankind from the earliest ages of the world has been in possession of ideas and knowledge which could not have been innate, since they are not universal, and which neither sensational nor psychological experience is capable of communicating, but which claim origin in Divine revelation. The same originating power by which matter was created and impressed with forces appropriate to its nature—cohesion, gravity, motion, electricity, etc., whether these are modifications of a single force or otherwise—has also impressed mind with ideas and impulses peculiar to itself, and from the beginning of the world has ordained means and appliances for mental improvement, and remedial measures for spiritual restoration.

We find abundant evidence that man has other faculties besides those which relate to the world of sense and to the ideas of his own mind. Conscience, or the faith-faculty, rises to higher themes than mere intellectuality or expediency. It implies a receptivity of special spiritual influences. It takes cognizance of God,—the invisible Supreme,—and of man's relations to God. Whether we consider it a single faculty, or a combination of faculties, its existence among men proves the inspirational capacity of the soul. There are spiritual functions in human nature which render possible the subjective evidence of spiritual experience. These spiritual functions find



appropriate provision in supernatural impressions or impulses, as well as in intellectual conceptions revealed by the Spirit of God. So far as the order of nature has been observed, no instance of natural want has been met with which is not provided for in the economy of the universe. Man's spiritual necessities and yearnings are no exception to this law. The religious nature may remain dormant for lack of its appropriate stimulus, or for want of proper conditions of development, or it may be entirely blighted or destroyed,—as the life of a seed may remain dormant for years or become totally extinct; or, being instructed by the Divine word, the soul may be lifted heavenwards by penitential desire and faith, and receive the quickening, inspiring, and developing energy of the Divine Spirit. To this religious nature Kant refers when he says that “a rational theology can have no existence unless it is founded upon the laws of morality.”

The Bible teaches that man received his spiritual faculties from the Divine inbreathing, and, although by transgression he lost his original image of righteousness, and the consciousness of God's favor, he is still capable of receiving Divine communications. The fallen creature can still hear the voice of Jehovah, and the capability of spiritual restoration is implied by all the warnings and promises of Holy Writ. To make that restoration possible was the great object of the work of redemption by our Lord Jesus Christ, which procured for us not only the offer of forgiveness for past guilt, but the gracious aid of the Holy



Spirit, who is the true quickener and restorer of the spiritually dead. Thus it was possible for Enoch to have such conscious communings with heaven, and so to live up to the behests of his highest nature, that it is said of him "he walked with God." Thus God's Spirit strove with the sinful antediluvians in the days of Noah. Thus in every age we read of Divine help for human weakness,—the Holy Spirit given to write God's laws upon men's hearts and bring them into communion with himself. When the work of redemption was complete, by the offering up of the body of Christ once for all, the ministration of the Spirit became the principal object of revelation; it was therefore fitting that the fullness of time should be marked by such a display of spiritual phenomena as was witnessed on the day of Pentecost, when the rushing wind and cloven tongues symbolized the power communicated from above. (Acts, ii.) This manifestation of Divine power was not confined to the apostles, but was experienced by all the representatives of the Christian church who were present, male and female, young and old. (Acts, ii. 17, 18.) Similar occurrences in the early history of the church,—as in the case of Cornelius, of the disciples of John, etc.,—and many passages of Scripture, prove that the gift of the Holy Spirit is the privilege of all real Christians.

The direct communication of the Divine Spirit to the individual heart, or religious nature, is the *experimentum crucis* of real Christianity. So palpable is this influence in those who comply with the condi-



tions laid down that the illustrative imagery of the Scriptures is of the strongest possible kind. It is called a new birth, a new creation, a resurrection from the death of sin, a transformation, an indwelling, etc., and the strongest sensations are figuratively transferred to the spiritual sphere, as in the Psalmist's exclamation, "O taste and see that the Lord is good: blessed is the man that trusteth in Him."

The necessary conditions of this Divine influence are a voluntary repudiation of impurity and sin, and acceptance of righteousness; prayer, or an earnest impulse of the spiritual nature towards God; and a confident trust in the Divine plan of mediation. The essential elements of these conditions may exist in minds which in other respects are unenlightened and superstitious. They were present in the woman who ignorantly thought that to touch the hem of Christ's garment would be the proper conduit of supernatural power. They existed in many before the coming of Christ, and among the heathen also, as in the case of Cornelius, the Syrophenician woman, and others. Jesus declared that men from all parts of the world should be accepted and saved, while those to whom He was plainly preached would in many instances be cast out.

The principal effects of the influence of the Holy Spirit upon the soul are a consciousness of the Divine presence and favor, a conformity of the affections and will to the requirements of revelation, and a sort of exaltation and energetic action of all the mental faculties. This last effect is a consequence of the



simplicity and frankness and directness of aim which are inseparable from true piety. "If thine eye be single," said Christ, "thy whole body shall be full of light."

As a matter of course, the reality of such influence, in any given case, is a question of experience or of testimony. As a sensation cannot be explained in words, or as the mental nature has no conception of an idea until it enters the sphere of consciousness, so an impression upon the spiritual nature must be experienced in order to be known. Each must know it for himself. Whether others have such experience must be judged of by their testimony and their fruits; for "by their fruits ye shall know them."

Apart from the teachings of the Scriptures and the testimony of individual experience, proof of the existence of such faculties as we have described, and which are presupposed by the biblical doctrine of the agency of the Holy Spirit, is found in the history of the human mind and its yearnings, through all the ages. It is certain that men of every degree of intellectual culture, in every period of history, have sought for spiritual impulses from a source outside of the sphere of the intellect. The *dæmon* of Socrates was not a baseless notion, but had origin in the conscious want of an inquiring mind. As the memory of the early Divine revelations to the Patriarchs could not immediately fade away from the minds of men, we find the heathen nations who had corrupted the truth not only endeavoring to transmit the traditions of those communications in poetry



and fable, but also seeking themselves to hold communion with the invisible world, establishing oracles, and inventing divination and magic, to support their various systems of superstition and idolatry. The oracles were the chapels, or residences, of their spiritual mediums,—generally females,—who were supposed to be possessed with the spirits of the gods, and who went into nervous paroxysms, and recited fervid sentences, often without coherence, but sometimes in regular poetic verse. Magic was called either white magic or black magic, according as they claimed intercourse with good or bad spirits. Divination was the pretended art of foretelling future events by demoniacal possession, by mesmeric trance, by sacrifices, by lots, or by omens. These phenomena were regarded by the heathen as effected either by the special influence of their gods, or by the spirits of dead men, or by a class of spiritual beings intermediate between the gods and men. A very small class of philosophers argued that they were phenomena natural to the human mind.

The nineteenth century has witnessed a remarkable revival of these practices among civilized nations. The rationalistic infidelity of Europe, and the pantheism which it rendered popular, prepared the public mind for the reception of the grossest heathenism, and caused the delusion to be wide-spread and injurious. Nothing, however, which spiritualism (so called) has developed has advanced beyond the daily practices of the heathen world, both ancient and modern. The treatises of Iamblichus and others contain direc-



tions for producing effects which are a perfect parallel to the doings of the magnetizers and spiritualists of the present day.

The following extracts will exhibit this parallelism, and suggest the origin of some of the theological speculations of modern times:

“An innate knowledge of the gods is coexistent with our very essence; and this knowledge is superior to all judgment and deliberate choice, and subsists prior to reason and demonstration. . . .

“The wise, therefore, speak as follows: The soul having a twofold life, one being in conjunction with body, but the other being separate from all body; when we are awake we employ, for the most part, the life which is common with the body, except when we separate ourselves entirely from it by pure intellectual and dianoetic energies. But when we are asleep, we are perfectly liberated as it were from certain surrounding bonds, and use a life separated from generation. Hence this form of life, whether it be intellectual or divine, and whether these two are the same thing, or whether each is peculiarly of itself one thing, is then excited in us, and energizes in a way conformable to its nature. Since, therefore, intellect surveys real beings, but the soul contains in itself the reasons of all generated natures, it very properly follows that, according to a cause which comprehends future events, it should have a foreknowledge of them, as arranged in their precedaneous reasons. And it possesses a divination still more perfect than this, when it conjoins the portions of life and intellectual



energy to the wholes from which it was separated. For then it is filled from wholes with all scientific knowledge; so as for the most part to attain by its conceptions to the apprehension of everything which is effected in the world. Indeed, when it is united to the gods, by a liberated energy of this kind, it then receives the most true plenitudes of intellections, from which it emits the true divination of divine dreams, and derives the most genuine principles of knowledge. But if the soul connects its intellectual and divine part with more excellent natures, then its phantasms will be more pure, whether they are phantasms of the gods, or of beings essentially incorporeal, or, in short, of things contributing to the truth of intelligibles. If, also, it elevates the reasons of generated natures contained in it to the gods, the causes of them, it receives power from them, and a knowledge which apprehends what has been and what will be; it likewise surveys the whole of time, and is allotted the order of providentially attending to and correcting them in an appropriate manner. And bodies, indeed, that are diseased it heals; but properly disposes such things as subsist among men erroneously and disorderly. It likewise frequently delivers the discoveries of arts, the distributions of justice, and the establishment of legal institutions. . . .

“Those who energize enthusiastically are not conscious of the state they are in, and they neither live a human nor an animal life, according to sense and impulse, but they exchange this for a certain more divine life, by which they are inspired and perfectly possessed.”



Iamblichus thus answers the objections of Porphyry that "a passion of the soul is the cause of divination:"

"That '*the senses are occupied*' therefore tends to the contrary of what you say, for it is an indication that no human phantasm is then excited. But '*the fumigations which are introduced*' have an alliance to divinity, but not to the soul of the spectator. And '*the invocations*' do not excite the inspiration of the reasoning power, or corporeal passions in the recipient, for they are perfectly unknown and arcane, and are alone known to the god whom they invoke. But that '*not all men, but those that are more simple and young are more adapted to divination*,' manifests that such as these are more prepared for the reception of the externally acceding and inspiring spirit."

Proclus on Theurgy (quoted in the notes in the work referred to) illustrates sympathy by a piece of heated paper inflamed by being placed near a lamp, without contact, comparing the heated paper to a certain relation of inferiors to superiors, and its approximation to the lamp to the opportune use of things; the procession of fire to the paper represents the presence of divine light to the nature capable of its reception, and "Lastly, the inflammation of the paper may be compared to the deification of mortals and to the illumination of material natures, which are afterwards carried upwards, like the enkindled paper, from a certain participation of divine seed."\*

The phenomena referred to are analogous to certain

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\* Iamblichus on the Mysteries.



morbid conditions known to medical science as somnambulism, catalepsy, trance, and other varieties of intense sleep, in which, the connection of the mind with the external world by means of the bodily organs being suspended, the organization of the individual is reflected in dreams. As we have seen in Chapter VII., the world of selfhood is then present to the mind by the resuscitation of the dormant ideas of memory, the obscure suggestions of the *cœnæsthesis*, and the vagaries of physically directed imagination. Yet, because of its isolation, this dream-state is well adapted to real spiritual inspiration, and is frequently referred to in the Scriptures as affording the opportunity for Divine communications.

Whether spiritual communications such as are pretended—human, or demoniac, or angelic—have occurred in modern times is a question which admits of grave doubt, since no contribution to the spiritual ideas of mankind has yet been promulgated by even the most enthusiastic among the votaries of revived heathenism. No revelation has yet surpassed “Moses and the prophets.”

The Scriptures teach plainly the receptive capacity of man for spiritual impulses. Angels are represented as interested in our welfare and as exerting an influence in our behalf. They were frequent ministers of revelation as well as of special mercies and judgments, and are said to be still ministering spirits unto the heirs of salvation. Evil spirits, likewise, are represented as having an influence on men’s minds, inciting to evil and rebellion against God. But



neither good nor evil angels, nor even the Spirit of God himself, are referred to as having an irresistible influence. They may incline or draw, but cannot force, the soul. As to the impartation of spiritual truth, the Bible teaches that none can reveal the things of God but the Spirit of God. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." Thus, also, Jesus said, "No man knoweth the Father but the Son, and he to whom the Son shall reveal Him." To seek a knowledge of the Divine will and of spiritual truth from intercourse with inferior spirits, is to reject and turn aside from the revelation which God has given. Hence the heathenish practices to which we have referred were distinctly forbidden. Moses says, "There shall not be found among you any one that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God shall drive them out from before thee. Thou shalt be perfect with the Lord thy God. For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so to do." (Deut. xviii. 10-13.) In this passage he mentions eight different practices as opposed to the teaching of Divine revelation, viz., those of—1st, the user of divination, a mode of seeking knowledge of futurity



often employed among the heathen, three kinds of which—by arrows or rods, by images, and by the entrails of animals—are mentioned by Ezekiel, and denounced as rebellion against God; 2d, the observer of times, or dreams; 3d, the enchanter, or serpent-charmer; 4th, the witch, or sorceress, who divined by means of exhilarating and poisonous drugs, like the mephitic gas of Delphi, or the modern magician's incense; 5th, the charmer by the power of song, which was often resorted to as a means of exalting nervous influence; 6th, the consulter with familiar spirits; 7th, the wizard, or magician, who was supposed to possess magic arts which gave supernatural knowledge; 8th, the necromancer, or consulter of the spirits of the dead. Throughout the Scriptures, a resort to such abnormal excitements, or to communications with spirits, either real or supposed, for the purpose of gaining knowledge of the future or of the spiritual world, is plainly and strongly condemned. The reasons of this condemnation are both intellectual and moral. The responses of spiritism are fragmentary, fanciful, contradictory, and deceptive, like the imagination and mutterings of a man intoxicated, and the result is darkness and incapacity of mind and instability of reason. "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. And they



shall pass through it, hardly bestead and hungry; and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness." (Isa. viii. 19-22.) This passage exhibits the mental effects of all such pursuits.

The superstitious arts and practices alluded to, however unsatisfactory or wrong, are nevertheless proofs and illustrations of the fact that man has consciousness of the possession of a spiritual nature, capable of being acted upon by impulses of a spiritual sort. Hideous distortions of the truth though they are, yet they have a foundation in our human nature. Properly interpreted, they are agonizing and pitiable expressions of the necessity of the soul wandering in darkness and feeling after God. They are manifestations of want which can be truly satisfied nowhere save in the provision which God has made for the soul.

The tendencies of modern thought require us to give prominence to the scriptural doctrine of a real communion between the soul of a true Christian and the Spirit of God; but we must be careful to discriminate between the communications of the Divine Spirit and the exercise of our own faculties. The superior faculties of man's nature will naturally influence the inferior, but we may distinguish between these effects and the cause which produces them. In the extraordinary revelations to the prophets, pre-



paratory to Christ's coming, there were frequent accompaniments of ecstasies and trances, and peculiar elevations of mind, and special eloquence, not the same in all, nor at all times. These effects and accompaniments of central truth impressed the senses of observers often more than the truth itself, so that persons of lively or overheated imaginations were sometimes regarded as persons inspired. Thus the heathen priests and oracles found a ready soil for the growth of their systems, and their frenzies, trances, and clairvoyance, imitating and exaggerating the natural effects of Divine inspiration, led away men's minds from truth to childish superstition and heathenism. Even when a warm and enthusiastic fancy is employed on religious subjects, and rises to a high pitch of excitement, we must not conclude that it is necessarily impressed by the Spirit of God. Many instances have been known of persons who have been most eloquent and thrilling in preaching and exhortation, and ardent in prayers, who were yet destitute of all true piety towards God or humanity towards men. The witness of God's Spirit with our spirits is addressed to our consciousness in a manner peculiarly its own. It is not dependent upon the varying moods or feelings of our minds, although it may so impress the recipient as to beget even intense excitement. Christians may have ecstatic raptures and dreams, because they are men. But a real Christian may be assured, like the Psalmist, that even if both heart (or soul) and flesh fail,—if both bodily and mental faculties should be diseased or deranged,



—God is the strength of his heart, and his portion forever.

The difference between imagination and the consciousness of Divine favor is a subject of great importance, as a check to enthusiasm on the one hand, and confirmatory of a humble Christian faith on the other. Imagination is, as we have seen (page 207), a faculty of the spiritual nature by which we combine ideas previously received. Influential as it is, and most useful when well directed, it cannot create. Its office is wholly intellectual, or pertains to the sphere of ideas. Its combinations may always be represented in words or pictures. No state of consciousness can be thus represented. Every conscious sensation or feeling is a matter of experience known only to its possessor, and cannot be explained to another. Here lies the fallacy of those skeptical minds who seek for verbal explanations and logical formulæ in every sphere of religious investigation. As the consciousness of physical sensation, like the taste of salt or sugar, or of mental states, like memory or volition, or of spiritual qualities, as love, gratitude, etc., is its own evidence, so likewise is the experience of the work of the Divine Spirit. As certainly as the answering telegram of a friend with whom we correspond at a distance by means of electric wires is the reply to the prayer of faith from a humble, penitent heart. It is a question altogether of experiment, and not of intellectual imagination or deductive reasoning. Again, imagination may be elevating to the intellectual nature; it may produce a glow of feeling,



such as is produced by music or oratory or by a contemplation of the starry heavens ; but it cannot transform the moral nature—it cannot change the soul from a sinful to a holy state. The consciousness of Divine favor communicated by the Divine Spirit is hallowing as well as elevating, and the soul is conscious of it, so as to realize with the Psalmist: “As far as the east is from the west, so far hath God removed my transgressions from me.”

We may readily distinguish between a true child of the Spirit and a presumptuous self-deceiver by applying the scriptural test, “By their fruits ye shall know them.” For all who are truly of God do the works of God, and the fruits of the Spirit are manifest in them: “love, joy, peace, long-suffering, gentleness, meekness, faith, temperance, charity.” If we are so happy as to have such a blessed consciousness of spiritual experience as to call God our Father,—or, to use the expressive Syriac word of the apostle, “Abba,” a word easy even to stammering childhood,—and find the above-mentioned fruits and graces in our souls, the Spirit thus manifested to us will “seal us unto the day of redemption,” “quicken our mortal bodies,” and “reward our faithful use of his few gifts here with plentiful effusions of glory hereafter.”







CHAPTER X.

THE RESURRECTION.

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"This corruptible must put on incorruption, and this mortal put on  
immortality." ST. PAUL.



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## CHAPTER X.

### THE RESURRECTION.

THE idea of the resuscitation of the dead will not, we think, be claimed as an intuition by even the most zealous advocates for that mode of accounting for the origin of our thoughts. And it is equally certain that there is nothing in nature capable of communicating such an idea to our minds. The transformation of the insect tribes, the growth of a plant from its seed, etc., although useful illustrations of the difference between one state of existence and another, are quite different from a resurrection from a state of death. It is true that in every age persons seemingly dead have revived; but they were only apparently, and not really, dead. We claim, therefore, that the idea must have originated by revelation, and is, therefore, true.

The number of passages in the Old Testament Scriptures which embody this idea shows that it was a familiar topic of thought in the days of primitive truth.

Job declares, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this



body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.”\*

The antiquity of the book of Job renders this passage very remarkable as a record of the patriarchal and primitive revelation. Our translation of these words has passed through a fiery ordeal of criticism; yet, so far as spirit and meaning are concerned, it has, we think, received no improvement. Some regard this passage as a strong expression of confidence in a return to worldly prosperity; but from the context it is evident that Job was in expectation of a speedy death, and desired these words engraved on the rock as an epitaph.

Prof. T. Lewis, although evidently inclined to give the text a spiritualistic interpretation, remarks, “Job says, ‘*my redeemer*,’ my next of kin; but the whole spirit of the solemn passage shows that it must have a wider significance. It is the universal Goel, the next of kin to humanity. The redeemer is regarded as standing in some mysterious relation to us all, as ‘the last man’ of the family, who stands over the dust of dying generations, and who will avenge our cause against the cruel murderer of our race.”

Job’s reference to a redeemer or avenger on the eve of his expected death, seems to us an unanswerable proof that it is an expression of personal faith in the resurrection of his flesh. “The word is very emphatical [Goel], for it signifieth a kinsman, near

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\* Job, xix. 25-27.



allied unto him, of his own flesh, that will restore him to life.”\*

In II. Kings, iv. 32-37, we have an account of the prophet Elisha restoring the Shunammite's son to life; and in II. Kings, xiii. 21, we read of a dead man living again on touching the bones of a buried prophet. These are plain instances of the idea of a resurrection in Old Testament times.

Refer also to Ps. xvi. 9, 10: “My flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.” Ps. xxx. 3: “O Lord, thou hast brought up my soul from the grave.” Ps. xlix. 15: “God will redeem my soul from the power of the grave.” Isa. xxv. 8: “He will swallow up death in victory.” Isa. xxvi. 19: “Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.” Ezek. xxxvii. 1-12,—the vision of the valley of dry bones: “I will open your graves, and cause you to come up out of your graves,” etc. Dan. xii. 2: “Many of them that sleep in the dust of the earth shall awake,” etc. Hos. xiii. 14: “I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction,” etc.

We are aware that some of these passages refer chiefly to a restoration from temporal calamity; but

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\* Legh's *Critica Sacra*.



the foundation for such reference is the idea of a resurrection. "An image which is assumed in order to express anything in the way of allegory, whether poetical or prophetical, must be an image commonly known and understood, otherwise it will not answer the purpose for which it is assumed."\*

The doctrine of the resurrection of the dead is plainly and frequently taught and alluded to in the New Testament. Christ himself, and the apostles, often referred to it as a fundamental truth of the Christian religion; and the raising of Jairus's daughter, of the son of the widow of Nain, of Lazarus, and of the saints whose bodies arose at the time of the crucifixion of Jesus, were demonstrations of its possibility. The resurrection of Christ himself is asserted to be the model of the future resurrection of his people. He is "the first-fruits of them that slept," as the Jewish first-fruits were a pledge and specimen of the coming harvest. He is to "change our vile bodies, and make them like unto his own glorious body, according to the working whereby He is able to subdue all things unto himself." Vast and mysterious as it will be, it is not deemed incredible by Christians "that God should raise the dead;" and so important is this doctrine to the integrity of the Christian scheme that it is said the apostles "preached Jesus and the resurrection."

In the original Greek of the New Testament, four words are used to express this rising up again of the

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\* Wemyss's Symbol Dictionary.



dead body,—ἀνάστασις, and its corresponding verb, ἀνίστημι; ἔγερσις and ἐγείρω. The first of these is used thirty-eight times, the second thirty-one times, the third once, and the fourth seventy-five times, where the context requires us to associate it with the resurrection of the dead body. They are also used to express the new life of the regenerated, or a spiritual resurrection from sin to holiness, the first three times, the second once, and the fourth six times. The idea of a spiritual resurrection, however, is based upon and implies a literal one; and the apostle expressly combats the views of those who restrict the resurrection to the soul and affirm that the resurrection was past already, thereby overthrowing the faith of some. (II. Tim. ii. 18.)

At a very early period in the history of the Christian church a speculating tendency was observable, growing out of the teachings of Grecian—especially the Platonic—philosophy. The Apostle Paul speaks of it in his epistles, and particularly warns Timothy to avoid it. I. Tim. vi. 20. The Docetæ, as they were called, were the forerunners of the Gnostics, and were especially opposed by the Apostle John. I. John, i. 1–3, ii. 22, iv. 2; II. John, 7. Ignatius also wrote against them subsequently in his epistles to the Ephesians and to the Smyrnians. They maintained the divinity of Christ, but volatilized his human nature into a mere phantom, teaching that He acted and suffered not in reality but in appearance. What Docetism did in the doctrine concerning Christ alone, the more completely developed system



of Gnosticism carried out in its whole spiritualizing tendency. It opposed the spiritualistic to the literal, the ideal to the real, in its interpretation of Scripture truth. To resolve history into myths, to dissipate positive doctrines by speculation, and thus make an aristocratic distinction between those who only believe and those who know; to overrate *knowledge*, especially that which is ideal and speculative in religion,—these were the principal features of Gnosticism. It is necessary to refer to this tendency to speculation in order to appreciate the force and applicability of the expressions of the early Christian authors.

The Apostles' Creed was perhaps the earliest expression (symbol) of the Christian faith in a condensed form. Ambrose, in the fourth century, attributes it to the twelve apostles. The phrase in the creed, "The resurrection of the body," before A.D. 600 read, "The resurrection of the flesh;" and "it is said of the ancient recitation that when they came to the clause, '*Credo carnis resurrectionem*,' it was recited with a gesture, the hand pointing to the body, as though each one declared for himself, 'I believe in the resurrection of *this* body.'"\*

This testimony is important, as showing that at that early day the resurrection of the flesh was regarded as synonymous with the resurrection of the dead.

Most of the Fathers believed in the resuscitation

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\* Noldius, Concord. Heb. Part., quoted by Prof. Lewis.



of the body, and of the very same body which man possessed while on earth. Clement of Rome, supposed to have been a fellow-laborer with Paul (Phil. iv. 3), and one of Rome's first bishops, in his First Epistle to the Corinthians argues largely in its favor from the analogies of nature,—the change of day and night, seed and fruit, the phoenix, etc. Ignatius and Polycarp, in their epistles, also refer to the same doctrine. Justin Martyr (A.D. 89) also adopts the literal interpretation, and shows that Christianity differs from the systems of either Pythagoras or Plato, in that it teaches not only the immortality of the soul, but also the resurrection of the body. Athenagoras (last half of the second century) argues for it from a variety of considerations, and answers the objection drawn from the elements of one organism entering into the composition of another, by advancing the idea that at the resurrection all things will be restored. Theophilus (Bishop of Antioch, A.D. 170) uses similar language. Irenæus (the disciple of Polycarp, A.D. 177) also asserts the identity of the future with the present body, and appeals to the analogous revivification (not new creation) of separate organs of the body in some of the miraculous cures performed by Christ,—*e.g.* of the blind man, and the man with the withered hand. Tertullian (A.D. 160) wrote a work entitled *De Resurrectione Carnis*, in which he made use of preceding arguments, and acutely pointed out the intimate connection between body and soul in the present life; using this to strengthen his position.

The Alexandrian school of writers was distinguished



by a strong leaning to speculation and allegorical interpretation of Scripture. Clement of Alexandria (A.D. 212) merely touches upon this doctrine, without discussing it; but, as in one place he represents the future deliverance of the soul from the fetters of the body as most desirable, his orthodoxy has been questioned. His disciple, Origen (died A.D. 254), maintained that we may put our trust in Christ without believing the resurrection of the body, provided we hold fast the immortality of the soul. Nevertheless he defended the resurrection against Celsus and the Arabians, but rejected the identity of the bodies, and argued that every body must be adapted to its circumstances,—the heavenly state demanding heavenly bodies, like Moses and Elias.

The Gnostics believed in the immortality of the soul, but their notions concerning matter made them shrink from the idea of a reunion of the body with the soul, and led them to reject the doctrine of a resurrection. Thus Apelles maintained that the work of Christ had reference only to the soul, and rejected a resurrection of the body. The false teachers of Arabia, whom Origen combated, asserted that both soul and body fall into a sleep at death, from which they will not awake till the last day.

Methodius (Bishop of Lycia, died A.D. 311) combated Origen's idealistic doctrine of the resurrection; yet several of the Eastern theologians adopted it, as Gregory of Nazianzum (Bishop of Constantinople, died A.D. 390) and Gregory of Nyssa (A.D. 394), who considered the soul as the breath of the Almighty,



and deliverance from the body as the most essential point of future happiness. Chrysostom (A.D. 344), though asserting the identity of the body, kept close to the doctrine of St. Paul, and maintained a difference between the present and the future body. Epiphanius (A.D. 404), Theophilus of Alexandria, and Jerome (died A.D. 420) were representatives of the anti-Origenist party. The latter went so far as to say that in the resurrection even our hair and teeth will not be wanting. Augustine (Bishop of Hippo, died A.D. 430), in the earlier part of his life, believed in a literal resurrection, but endeavored to make it accord with Platonic and Alexandrian views.\* In after-life he adopted more sensuous notions, and entered upon the question of the stature, age, etc. of the resurrection bodies.

The opinion of Origen was condemned by the decisions of synods, after which a controversy ensued between Eutychius, Patriarch of Constantinople, and Gregory the Great, Bishop of Rome (died A.D. 604) as to whether the resurrection body was "impalpabilis;" and also a discussion between the Monophysitic Philoponites and the Cononites whether the resurrection was to be considered as a new creation of matter or as a mere transformation. This latter grew out of the Aristotelian principle that matter and form are inseparable, and are both destroyed with the death of the body. One view condemned

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\* "In cœlestibus nullo caro, sed corpora simplicia et lucida."—*De Fide et Symb.*



as Origenistic was that the resurrection body will be spherical, as being most perfect; another, that the bodies will at some future time be annihilated.

From the time of Jerome and Augustine, the resurrection of the body with all its component parts was regarded as the orthodox doctrine of the Catholic church. The Bogomiles, Cathari, and others, however, revived the notion of the Gnostics, who, looking on matter as the seat of sin, rejected the idea of a resurrection. The ecclesiastical doctrine was defended by Moneta (of Cremona, A.D. 1220), a Dominican monk, and was further developed into particulars by the scholastics, especially by Thomas Aquinas (A.D. 1224), with many strange conjectures respecting the nature of the resurrection body.

In more recent times this doctrine has given rise to various opinions. Dr. Priestley endeavored to reconcile the scriptural doctrine of a resurrection with the philosophical idea of immortality, by supposing that there is a particular organ of the soul which develops itself in the hour of death. Samuel Drew revived the notion of the Jewish rabbins that there is a particular part of the body which is indestructible, and from which the future body will be developed, like a plant from a seed. Swedenborg rejected the doctrine of the resurrection, as founded upon too literal an interpretation of Scripture, teaching that in fact the resurrection and the general judgment have already taken place, and that after death men continue to live as men (the righteous as angels). Prof. Bush teaches the development or evolution of a



spiritual body from the natural one at death, which he terms the resurrection.

Archbishop Whately and Dr. Hitchcock have maintained that the future body will not consist of the same particles, but of the same chemical elements, arranged in the same form, and argue its identity from the change of particles which is continually going on in our bodies during life without changing their identity.

The creeds or summaries of doctrine of modern churches or organized religious bodies uniformly contain a distinct avowal of their belief in a bodily resurrection. Perhaps the only exceptions are the Swedenborgians, the Shakers, and the Spiritualists.

The variety of opinions respecting the resurrection, among those who admit the Divine authority of the Scriptures, arises from a consideration of the physical difficulties alleged against it, such as the entire dissolution of the body into its original elements, the dissemination of these elements throughout the world, and the entering of these elements into the bodies of other animals or men.

Those who hold the most literal idea of a bodily resurrection believe that each particle is under Divine supervision, and is preserved from forming any essential part of other organized bodies until its reunion with the spirit. To a believer in a personal Creator, such as the Scriptures reveal, there is no incredibility in this view. The Divine omnipotence and the Divine superintendence answer all objections. A laudable desire, however, to remove the difficulties out of the



way of faith encourages the adoption of any theory which seems to meet the requirements of Scripture language and at the same time avoids the objections to which allusion has been made.

The Swedenborgian idea, and that of Prof. Bush, respecting the evolution of a spiritual or rarefied body at death, contradict totally the idea of a resurrection, which is the living again of the dead body. This idea, as we have seen, existed from primitive times, and entered into the traditions of all nations. The raising of the body of Osiris in the Egyptian mythology, the metempsychosis of the Eastern nations, the Grecian story of Proserpine and Ceres, with the rites and mysteries founded upon it, and the fable of the Phœnix, are but variously colored pictures of this truth as received from the fathers of the human race. Plato declared that "it is an original tradition that souls go from hence, and again return hither and arise from the dead."\* The biblical record refers to this idea so often and so emphatically as to admit of no question as to its meaning. The Apostle Paul could not condemn the idea of evolution more plainly than he has done in II. Timothy, ii. 18. No method of interpretation which would not be fatal to all the distinctive ideas of revelation can apply the term resurrection to anything else than the body which dies and is buried in the grave.

The view of Archbishop Whately, Prof. Hitchcock, and others, that the resurrection will consist in re-

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\* T. Lewis's *Platonic Theology*, p. 331.



building a new body from the same chemical elements, arranged after the same laws, and in the same form, but with great change of properties, commends itself to scientific men by its conformity with chemical and physiological laws; yet it is a serious objection that the idea of a real resurrection is lost sight of in this theory. It is rather a theory of a new creation than of a resurrection. The adherents of this view, however, reply that the Bible was not given to gratify scientific curiosity, or to explain the manner of phenomena, and that the doctrine of the resurrection of the body simply means the reunion of the soul with a material body.

The opinion of Mr. Samuel Drew, adopted by Dr. A. Clarke and others, has had quite an extensive acceptance. This claims that there is a certain part of the body which is essential to the identity of the body, and which is indestructible, and from which the resurrection body will be developed. Mr. Drew says, "Some radical particles must be fixed within us, which constitute our sameness through all the mutations of life; and which, remaining in a state of incorruptibility, shall put forth a germinating power beyond the grave, and be the germ of our future bodies." He sums up the various theories of personal identity as follows: 1. Those particles which compose the body of an infant. 2. The numerical particles which compose our bodies at any given period. 3. The modification of parts. 4. The particles composing our bodies at death. 5. The majority of the particles deposited in the earth. 6. The prin-



ciple referred to above. He argues against the first from the changes it undergoes, and the injustice of its participating in the consequences of actions it could not have performed. As to the second, he argues that identity cannot be transferred from one system of atoms to another without contradiction, and therefore that identity is not in numerical particles. On the third he shows that sameness of material can never consist in the arrangement of parts. He argues against the fourth as presuming that no identity of the body existed before. On the fifth he says, "If identity cannot consist either in the union of original and acquired particles, or in particles which are wholly acquired, then the identity of the body cannot consist in the majority of those particles which are deposited."

Dr. A. Clarke coincided with the opinion of Mr. Drew, and found some illustration of it in the Rabbinical use of the Chaldee word לֹחַ (Luz), by which they "signify a certain bone in the human skeleton which is incorruptible, and out of which they suppose the resurrection body will be formed."

Much of the matter connected with our bodies during life is doubtless foreign and not essential to their identity. Nine-tenths of the human body consists of water,—as has been shown by the weight of a corpse which had been desiccated in an oven,—and of the remaining tenth part, much is material in a state of decay, having been used by the vital processes, and now effete, or being cast off. So that but a very small proportion of the matter of our bodies can



really be said to be our own. These facts add much to the plausibility of Mr. Drew's theory. The principal objection to it is that it is a theory of vegetation or development, and not of resurrection, and thereby fails to meet the requirements of the biblical idea.

No idea of the resurrection can be true or scriptural which will fail in any essential respect to apply to the resurrection body of Christ, or to those instances of resurrection related in the Bible, or to the changed bodies of the living who shall remain on earth at the general resurrection. The apostle says, "We which are alive and remain unto the coming of the Lord shall not prevent [that is, according to the old English sense of the word, *go before*, or *have preference over*] them which are asleep." So that whatever view we may adopt should include all these instances. The evolution theory and the opinions of Whately and Drew all fail to apply to them.

We have seen that of the total amount of material associated with our bodies, physiology shows a very small part only to be essential to their integrity.\*

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\* Dr. Beale, a most eminent English authority in histology, or the science of organic tissues, has succeeded in demonstrating, as he believes, the difference between living and formed structure. He says, "Some years ago I obtained evidence which convinced me that the substance of the bodies of all things living was composed of matter in two states; and I showed that the truly vital phenomena, *nutrition*, *growth*, and *multiplication*, were manifested by one of the two kinds of matter, while the other was the seat of physical and chemical changes only. From observation, I was led to conclude that, of any living thing, but a part of the matter of which it was



That matter only which is in a nascent condition, or which is being applied to vital use, can be said to belong to our bodies. Supposing this small part to be indestructible, many of the objections to a resurrection drawn from the nourishment of other organized bodies will be removed, for both animals and vegetables are built up from the decomposition of other beings.

But even on the supposition of the complete resolution of bodily matter into its chemical elements, there is no scientific improbability against a resurrection, in the literal sense of that word. For each substance in nature has its own special affinities, and the attraction between the plastic power (or forming spirit) of an organized being and the atomic material elements pertaining to it at any particular period, is sufficient to change and overcome the ordinary laws of matter and destroy chemical combinations. With the knowledge which science gives us of the superiority of the laws of life to all other affinities, and of the power of vitality to remove its appropriate matter from all sorts of combination whatever, there is no scientific impossibility in the revelation which announces that the spirit shall come again to claim its own appropriate bodily material. There is no more improbability in a resurrection than in the

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constituted was really *living* at any moment. In the case of adult forms of the higher animals and man, indeed, only a very small portion of the total quantity of their body-matter is alive at any period of existence."—*Life-Theories: their Influence upon Religious Thought*. By Lionel S. Beale, M.D., F.R.S., etc.



union of matter and spirit at first. If vegetation was known only in theory, it would be more difficult to believe in the production of sixty or one hundred grains from one grain than to credit a resurrection. The suspension of vitality for two or three thousand years, as in a seed taken from the hand of an Egyptian mummy, which, on being planted in the ground, produced fruit, is just as difficult to understand as the resurrection of the body. We have indications of similar suspension of vitality in the sleep of plants and animals and in hibernation. Infusoria have been dried and resuscitated a number of times without losing their vitality, and the hydra and other polyps may be cut into an indefinite number of pieces and yet live. Such instances show the strength of the forming principle, and its power to renew its physical manifestations; but, although they tend to confirm our faith in the probability of a resurrection, they are not analogous. There are no analogies to it in nature. The change from a chrysalis to a butterfly, and other metamorphoses, are merely instances of developmental epochs, not of resurrection. The decomposing seed which gives rise to the plant is never severed from the vital principle or germ. The idea of restoration from a state of real death is so foreign to all our knowledge that we are warranted in assuming that the idea would never have occurred to our minds but for Divine revelation. The only real analogies of a resurrection known to man are the historical illustrations given in the Bible.

Yet although there are no real analogies in nature,



—no instances of actual revivification other than those revealed,—there are hints and illustrations which may serve to confirm our faith. “Ask the furrows of the field, and they shall tell thee. For ‘except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.’ The parts of the seed cannot spring afresh till they have been dissolved. It is true, the husbandman soweth only bare grain, but it arises ‘clothed upon’ with a beautiful verdure. And ‘if God so clothe the grass of the field,’ how much more shall He clothe your mortal bodies with a glorious immortality, O ye of little faith? But why need we take the compass of a year? Every twenty-four hours there is a rehearsal, in nature, of man’s death and resurrection. Every evening, the day, with its works, dies into darkness and the shadow of death. All colors fade, all beauty vanishes, all labor and motion cease, and every creature, veiled in darkness, mourns, in solemn silence, the interment of the world. Who would not say, ‘It is dead,—it shall not rise’! Yet, wait only a few hours, in faith and patience, and this dead and entombed earth, by the agency of heaven upon it, shall burst asunder the bars of that sepulchral darkness in which it was imprisoned, and ‘arise, and be enlightened, and its light shall come; the day-spring from on high shall visit it, and destroy the covering cast over all people,’ and array universal nature with a robe of glory and beauty, raising those that sleep, to behold themselves and the world changed from darkness to light, and calling



them up to give glory to God and think of the resurrection.”\*

The future resurrection of the dead will manifest the complete triumph of revealed truth. It will be the gathering together in one of the things in heaven and the things in earth,—the complete union and fusion of the natural and the supernatural. It is therefore the crowning miracle of the Scriptures, and to it all other miracles testify. The resurrection power of Jesus was seen in all his miraculous cures. The revivification (not new creation) of separate organs of the body is analogous to the resurrection of the whole body, as in the cure of the blind, and of the man with the withered hand. But most of all was supernatural power displayed in Christ's own resurrection. By this was He declared to be “the Son of God with power.” In his Divine nature dwelt the essential power of life. No man took his life without his consent. He had power to lay it down, and He had power to take it again. His resurrection proves his ability “to subdue all things unto himself.” The prophets of the Old Testament, as the messengers and heralds of the Saviour, had delegated power to work occasional miracles, but in Jesus, supreme supernatural power was his normal state, for “in Him dwelt all the fullness of the Godhead bodily.” The final resurrection of the dead will be the completion of his work of redemption, and the “manifestation of the sons of God.”

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\* Bishop Horne's Sermon on the Resurrection.



The Scriptures represent the future resurrection body as greatly changed from the condition of the present body. St. Paul affirms that Christ shall "change our vile bodies, that they may be made like unto his own glorious body," and in another place he contrasts the buried body with its resurrection state, saying, "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. . . . For this corruptible must put on incorruption, and this mortal must put on immortality." To these representations science affords many analogies. The various instances of developmental change are such analogies: as the difference between a seed and the plant and flower which spring from it; the difference between an embryo and a child or an adult; the changes of the insect tribes, etc. It is well known in modern chemistry that many substances may exist in two or more physical states or conditions, called *allotropic states*. In these conditions the same substance may possess very different physical and chemical properties. In one state they may be torpid and passive, and in the other active. Thus, there is as great an amount of physical difference between carbon as it exists in the diamond and as it exists in pure lampblack as between copper and silver, or silver and gold. The diamond is the passive form of carbon, and can hardly be made to burn in oxygen gas, while lampblack, one of the active forms of the same element, is so highly combustible as often 'o



take fire spontaneously in the open air. Phosphorus also, may be white, poisonous, odorous, luminous, soluble, crystalline, soft, and flexible; or in another state, without chemical change, but by another mode of aggregation of particles, as it is supposed, may be red, innocuous, odorless, illuminous, insoluble, amorphous, hard, and brittle. It has been suggested that these conditions of the elements are retained when they enter into combination. The term *isomeric compounds* is used in chemistry to represent such as contain the same elements, in the same proportions, and yet have different properties. Thus, spirits of turpentine and the oils of lemon, of juniper, of black pepper, and of bergamot, contain equal amounts of carbon and hydrogen, yet their properties are very different. Oil of roses and illuminating gas are also identical in composition. The difference in isomeric bodies is theoretically accounted for by supposing that the atoms are differently arranged.\*

Thus science enlarges the number of illustrations which confirm the doctrines of Holy Writ, and removes the clouds of ignorance which obscure our vision of the Creator's resources. Thus the volume of Nature and the volume of Inspiration mutually confirm each other, and the changes indicated by the prophecies of the future are shown by science to be in accordance with the economy already established by Divine Providence. Faith in the record of supernatural truth is seen to be similar in essential principle

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\* See Youmans's Class-Book of Chemistry.



with the confidence we repose in the order and stability of nature. The natural and the supernatural are the complements of each other, and are permeated by the same Divine energies, under the guidance of the Supreme Wisdom of the same Infinite Will.



# GLOSSARY

## OF

### SCIENTIFIC AND THEOLOGICAL TERMS.

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**ABNORMAL** (Lat. *ab*, "from," and *norma*, a "rule").—Anything without or contrary to system or rule.

**AFFERENT** (Lat. *ad*, "to," and *fero*, to "bear").—Bearing or pouring into; as the absorbent vessels which pass into a lymphatic gland. Applied to nerves which convey sensation or influence towards the nerve-centres.

**AFFINITY** (Lat. *affinis*, "related").—In chemistry, the attractive force by which dissimilar substances unite to form chemical compounds. (See **ELEMENT**.) In natural history, a relation of animals to each other because of similarity of organization.

**ALLOTROPISM** (Gr. *ἄλλος* (*allos*), "other," and *τροπός* (*tropos*), "direction" or "way").—In chemistry, the property of existing in different conditions. Thus, carbon occurs hard and crystallized in octahedrons in the diamond, soft and in hexagonal forms in black-lead, and in a third form in lampblack and charcoal.

**ALLUVIUM** (Lat. *luere*, to "wash," and *ad*, "together").—Soil or land brought together by the ordinary operation of water, as river-plains, low ground once the site of lakes, estuaries, etc.

**ANALOGY** (Gr. *ἀνά* (*ana*), "with," and *λόγος* (*logos*), "reasoning").—In geometry it signifies proportion; in zoology, the relation which animals bear to one another, but not in the essential points of organization, as in affinity. Analogy is often used to express mere similarity; but its specific meaning is similarity of relations. Thus, analogical reasoning is reasoning from some similitude which things known bear to things unknown.



ANEMONE (Gr. *ἄνεμος* (*anemos*), "wind").—The wind-flower; a genus of plants of the order Ranunculaceæ. Applied also to the sea-anemone, or actinia, a species of polyp often seen in rock-holes on the sea-coast, which, from its resemblance to a flower, was called animal-flower.

ANIMALCULE (Lat. *animalculum*, a "little animal").—An animal which can be seen only with a microscope.

ANNIHILATION (Lat. *ad*, "to," and *nihilum*, "nothing").—The act of reducing to nothing, or non-existence.

ANTEDILUVIAN (Lat. *ante*, "before," and *diluvium*, "flood").—Before the time of the Deluge.

APHASIA (Gr. *ἄφασία* (*aphasia*), "dumbness from perplexity or terror").—A diseased condition of the brain, manifested by a suspension of the faculty of communicating ideas.

A PRIORI and A POSTERIORI.—Two general methods of reasoning according to what is called the *synthetic* and *analytic* method. The first lays down some previous or self-evident principles, and descends to their consequences; the other begins with phenomena, and endeavors to ascend to the knowledge of the cause.

ARCHÆOLOGY (Gr. *ἀρχαῖος* (*archaios*), "ancient").—The science of antiquities.

ARMINIANS.—Those who hold with respect to predestination the tenets of Arminius, a Protestant divine born in Holland A.D. 1560. He taught, in opposition to the Calvinists, or followers of Calvin, that no part of the human race were decreed to be lost, or passed by without chance of salvation, but that God has determined to save all whom He foresaw would persevere in the faith. They are sometimes called Remonstrants, from their petition, in 1610, to the States of Holland for protection against the persecutions of their opponents. At the Synod of Dort, A.D. 1618, nine years after the death of Arminius, their opinions were defended by Episcopius, professor of divinity at Leyden, but they were condemned, and their adherents treated with great severity. Among modern churches, the Methodists represent the views of Arminians, and Presbyterians those of Calvinists, so far as the doctrine of predestination is concerned.

ATHEISM (Gr. *ἀ* (*a*), "without," and *Θεός* (*theos*), "God").—The denial of the existence of a God or a Providence. The name Atheist was first applied to Diagoras, one of the followers of Democritus, who explained all things by the movement of material atoms. The



other form of ancient atheism was that of Thales, who accounted for all things by the different transformations of water.

Plato well says in his *Laws* that atheism is a disease of the soul before it becomes an error of the understanding.

ASSIMILATION (Lat. *assimilo*, "I liken to").—The act by which organized bodies incorporate foreign matter and convert it into their own proper substance. It is a very complicate function, and has given rise to some of the most difficult problems of physiological chemistry.

ATOMIC THEORY.—In chemistry, the theory of atomic equivalents, or proportionate weights of the elements, according to which all substances combine. This theory of combining proportions, with the expression of the elements by symbols, has rendered the science of chemistry quite exact.

ATONEMENT.—Not merely the act or condition of being *at one*,—*i.e.* agreement or reconciliation,—but also applied to the act of expiation, satisfaction, or reparation made by giving an equivalent for an injury. In theology it is applied to the expiation of sin made by the death of Christ, of which the sacrifices of Jewish and patriarchal antiquity were types.

AUTOMATIC (Gr. *αὐτός* (*autos*), "self," and *μάω* (*mao*), "motion").—Self-moving. Not voluntary.

AVATAR.—In Hindoo mythology, an incarnation of the deity. The Hindoos teach that innumerable incarnations have taken place; but nine of them are particularly noted, and the Kalki, or tenth avatar, is yet to come at the end of the iron age.

AVERROES.—A renowned Arabian philosopher, born in Spain in the latter part of the twelfth century. He regarded Aristotle as the greatest of all philosophers, and devoted himself to the revival of his views.

AXIOM (Gr. *ἄξιωμα* (*axiōo*), "I demand").—A universal proposition which compels our faith,—the understanding perceiving it to be true as soon as it perceives the meaning of the words, although it cannot be proved, because it is impossible to make it plainer. All mathematics depend on such elemental truths. Indeed, all science depends on faith in such axioms, expressed or implied.

BRAHMINICAL.—Pertaining to the Brahmins, the first or highest of the four castes of Hindoos, in whose hands the whole learning of



India remained for ages, and from whom the Grecian sages obtained the elements of their philosophy.

**BUDDHISM.**—The religious system of the greater part of Asia. Its chief tenets are that sensible objects are transient and delusive manifestations of God, that the human soul is an emanation from Deity, which, after death, will again be bound to matter and subjected to misery unless, by wisdom acquired through prayer and meditation, it becomes absorbed into the essence from which it sprang.

**CALVINISTS.**—The followers of Calvin, one of the Reformers of the sixteenth century. He rejected the episcopal form of church government in favor of the presbyterial system; but his distinguishing tenets were the doctrines of unconditional predestination, particular redemption, irresistible grace, and the certain perseverance of the saints. These doctrines are rarely preached in modern times, or, if preached, are rendered more acceptable by an announcement of the opposite doctrine of the freedom of the will, but they still find a place in the catechisms and confessions of some of the churches.

**CARBONIFEROUS** (Lat. *carbo*, “coal,” and *fero*, “I bear”).—A geological term applied to those strata which contain coal, and to the period when the coal measures were formed.

**CELL** (Lat. *cella*, a “cell”).—The elementary form of living matter. The simplest form of both animals and vegetables is found to be a cell,—a bladder-like form, containing fluid, etc. Even the hardest tissues, as wood, and bone, and teeth, are shown by physiology to have originated from cells, and to consist of a congeries of altered cells.

**CEREBELLUM** (Lat. *cerebellum*, “little brain”).—The hinder and lower part of the brain.

**CEREBRO-SPINAL AXIS.**—An anatomical term applied to the brain, spinal cord, and nerves which proceed therefrom.

**CEREBRUM** (Lat. *cerebrum*, the “brain”).—The front and larger mass of the brain.

**CHRONOLOGY** (Gr. *χρόνος* (*chronos*), “time,” and *λόγος* (*logos*), “discourse” or “doctrine”).—The science which treats of the various divisions of time, and of the order and succession of events. The diversities of epochs among different nations, and the various standards for the measurement of intervals, render this one of the most uncertain of sciences. Desvignoles mentions that he had collected



upwards of two hundred different calculations, the shortest of which reckons only 3483 years between the creation and commencement of the common era, and the longest 6984; the difference being no less than thirty-five centuries. Objections to the Scriptures from so unreliable a source necessarily fail to apply.

CHRYsalis (Gr. χρυσός (*chrysos*), "gold").—The second condition or state through which some insects pass before arriving at their winged or perfect state.

CLAIRVOYANCE (Fr., "clear-sightedness").—A power attributed to persons in a mesmeric state of discerning objects which are not present to the senses.

CLONIC SPASM.—An alternate contraction and relaxation of the muscles.

CŒNÆSTHESIS (Gr. κοινός (*koinos*), "common," and αἴσθησις (*aisthesis*), "feeling").—Common sensation. By the cœnæsthesi, states of our bodies are revealed to us which have their seat in the sphere of vegetative life.

CONSENSUAL (Lat. *con*, "with," and *sentio*, to "think," "feel," or "perceive").—Excited or caused by sensation, and not volitional.

CO-ORDINATED.—Brought into common action.

CORRELATION OF FORCE.—Corresponding similarity or parallelism. A term given to the modern theory that all the forces of nature are but modifications of a single force.

COSMOGONY (Gr. κόσμος (*kosmos*), "world," and γονεΐα (*goneia*), "generation").—The science, or rather theory, of the origin of the universe, sometimes called Cosmology.

CREED (Lat. *credo*, "I believe").—A summary of faith or of principles. In the Greek Church such a summary was termed a symbol, and this name is retained among Lutherans. Among numerous creeds, those most celebrated are the Apostles' Creed (so called), the Nicene, and the Athanasian. The necessity of such summaries arose out of the discussion of items of faith in the early Christian centuries. They were intended as testimonies against erroneous doctrines.

DARWINIAN THEORY.—A modification of the theory of the development of all living things from a single form, or from a few forms. It is sometimes called the "theory of natural selection." Agassiz, Balfour, Brewster, and other eminent scientists have shown that this theory is contradicted by modern science; yet certain sciolists cling



to it as if it possessed a charm for the human understanding. (See Chapter VI.)

DEDUCTION.—Inference drawn from premises laid down. It is the opposite of *induction*, which consists in rising from particular truths to the determination of a general principle. The principle of *deduction* is, that things which agree with the same thing agree with one another. The principle of *induction* is, that in the same circumstances, and in the same substances, from the same causes the same effects will follow. The mathematical and metaphysical sciences are founded on *deduction*; the physical sciences rest on *induction*.

DEISM.—The creed of a deist. It acknowledges the existence of one God, but denies revelation.

DEMON (Lat. *dæmon*).—In the pagan mythology, a spirit holding a middle place between men and the celestial deities. In modern use the word is applied generally to an evil spirit.

DEVELOPMENT THEORY. See DARWINIAN THEORY.

DILUVIAN (Lat. *dis*, “asunder,” and *luere*, to “wash”).—The result of the extraordinary action of water. Deposits of loam, gravel, etc., which are supposed to have been caused by the Deluge, or ancient currents of water of extraordinary violence.

DIVINATION.—The art of foretelling future events by the aid of superior beings, or by other than human means. The ancient heathens divided divination into two kinds, natural and artificial. The first was a sort of afflatus or supposed inspiration, the other by means of certain rites and ceremonies and omens.

DOCETÆ (Gr. *δοκέειν* (*dokein*), to “seem”).—One of the earliest heretical sects, which taught that Christ lived and acted in appearance only, and not in reality. Some divines have considered that the express declarations of the nature of Christ in St. John’s writings were especially directed against these errors.

DUALISM —The Manichean system, which taught the existence of two gods,—a good and an evil one. Also, the system of Anaxagoras and Plato, who taught two principles in nature, an active and a passive one.

ECSTASY (Gr. *ἐκστασις* (*ekstasis*)).—A state of trance. In medicine, a species of catalepsy in which the patient remembers, after the fit, the ideas he had during its continuance.

EFFERENT (Lat. *effero*, to “bear out”).—Conveying outwards.



**ELEMENT.**—A simple or uncompounded substance; the last result of analysis. Thus, iron is considered an element, while iron rust is an oxide of iron, because it is a compound of iron and oxygen. Chemistry has isolated about sixty elements, from whose combinations all material things are composed.

**EMPIRICAL.**—Pertaining to experiment or experience. From the common custom of quacks to boast of their experience, it has come to signify what pertains to quackery.

**ENTERIC** (Gr. *έντερον* (*enteron*), “intestine”).—Intestinal; as, enteric fever.

**EOZOON.**—The name given to a remarkable fossil, the remains of an animal of the order Foraminifera, but of much greater size than existing species. It was discovered in the Laurentian strata of Canada, below the Silurian formation. Its discovery in strata regarded as azoic, or primitive, has attracted considerable attention among geologists, and may revolutionize present systems.

**EPICUREAN.**—Pertaining to the tenets of Epicurus (B.C. 300). From a probably mistaken view of his teachings, the word has come to represent those who make pleasure the chief end of life and standard of virtue.

**EVIDENCES.**—A term applied to the proofs of the Divine authority of the Scriptures. External evidences are miracles and prophecy; internal evidences are drawn from the nature of the revelation; and collateral evidences relate to other circumstances.

**EXPERIMENTUM CRUCIS.**—A crucial or decisive experiment.

**FAMILIAR SPIRITS.**—Good or evil spirits (*dæmons*), which were supposed to be continually within call, and at the service of their masters. In the history of witchcraft in modern Europe the idea of familiar was restricted to evil spirits. (See **DEMON**.)

**FIRMAMENT.**—An expanse; a wide extent (referring to the sky). Such is the significance of the Hebrew word which is thus translated. In the language of the old astronomers, it is the orb of the fixed stars, the outermost of the celestial spheres.

**FOSSIL** (Lat. *fossus*, “dug up”).—A term applied to organic remains, generally petrified, which are dug out of the earth's strata.

**FREE-AGENCY.**—The state of acting freely or without necessity. Synonymous with free will. Coleridge well says, “The will is ultimately self-determined, or it is no longer a will under the law of



perfect freedom, but a nature under the mechanism of cause and effect." In the question of the spontaneity of mental power—the freedom of the will—is involved the whole discussion of religion and infidelity. If Nature be all (in the sense of infidelity), man's will is compelled, not free.

FUNCTION (Lat. *functio*, from *fungor*, to "perform").—In natural history, the proper action, office, or act of any part or organ, or system of organs. Thus, we speak of the vegetative functions of nutrition (including selection and assimilation), secretion, and reproduction; and of the animal functions of sensation and volition.

GANGLION—GANGLIONIC SYSTEM (Gr. γαγγλιὸν (*ganglion*), a "knot").—An enlargement in the course of a nerve. The ganglionic system, or great sympathetic nerve, is a term applied to the ganglia and nerves of common sensation.

GEOLOGY (Gr. γῆ (*ge*), the "earth," and λόγος (*logos*), "doctrine").—The science which treats of the structure of the globe and the causes of its physical features.

GNOSTICS (Gr. γνῶσις (*gnosis*), "knowledge").—A sect of philosophers in the first ages of Christianity, who pretended that they only had a true knowledge of the Christian religion. The grand principle of the system seems to have been an attempt to reconcile the difficulties arising from the existence of evil in the world. They formed a theology after the philosophy of Pythagoras and Plato, to which they accommodated all their interpretations of Scripture. They held that all things were derived from successive emanations from the fountain of Deity. These emanations they called *æons*.

GRAVITY (Lat. *gravis*, "heavy").—The mutual tendency of all bodies to approach each other with forces which are directly as their masses and inversely proportional to the squares of their distances.

HARMONY OF THE GOSPELS.—A title given to works proposing to reduce the events of gospel history to order of time.

HEGELIANISM.—A form of German philosophy, named after *Hegel*. It is one of the forms of pantheism. *Brahminism* viewed God as Being, *Leibnitz* as Monad, *Pythagoras* as Number, *Spinoza* as Substance, and *Hegel* as the Notion of which everything existing is a form. With *Hegel*, mankind's knowledge of God is God's knowledge of himself; in the mind of mankind God evolves himself.



**HIBERNATION** (Lat. *hybernus*, "wintry").—A condition of torpor in which some animals remain during the winter season.

**HIEROGLYPHICS** (Gr. *ἱερός* (*hieros*), "sacred," and *γλύφω* (*glypho*), "I engrave").—Picture-writing. Applied chiefly to the inscriptions on the Egyptian monuments. Champollion discovered that there were three kinds of characters used: 1. Pictures of the objects, in whole or in part; 2. Symbols; 3. Phonetic characters, referring to the initial letter of the name of the animal or thing represented.

**HYPOCHONDRIAC** (Gr. *ὑπό* (*hypo*), "under," and *χονδρός* (*chondros*), "cartilage").—A combination of dyspepsia and melancholy.

**HYPOTHESIS** (Gr. *ὑπόθεσις* (*hypothesis*), a "supposition").—A theory or supposition for the purpose of explaining what is not understood. It is to be regretted that so much passes for science which is merely hypothesis.

**IDEALISM**.—The theory which makes everything to consist in ideas, and denies the existence of material bodies.

**IDENTITY** (Lat. *idem*, the "same").—Sameness, as distinguished from resemblance and diversity. Personal identity is synonymous with personality. Consciousness merely ascertains personal identity, but does not constitute it.

**INDUCTION**. See **DEDUCTION**.

**INFUSORIA**.—Microscopic animals inhabiting stagnant water and various infusions.

**INNATE** (Lat. *in*, "in," and *nasco*, to "be born").—Inborn.

**INSPIRATION**.—In a theological sense, the supernatural influence of the Spirit of God by which the sacred writers were qualified to communicate Divine truth without error; or such suggestions or impressions on the mind as leave no room to doubt the reality of their Divine origin.

**ISOMERISM** (Gr. *ἴσος* (*isos*), "equal," and *μέρος* (*meros*), "part").—Identity of elements and proportions, with diversity of properties.

**LATITUDINARIAN**.—Loose in principles or views. Free-thinking. An undue latitude of interpretation.

**LAURENTIAN**.—A term given to the primitive rocks in Canada, which form the backbone, as it were, of that part of the continent.

**LAW** (from the Anglo-Saxon *leagan*, to "lay down").—A mode or rule. A law supposes an agent and a power; for it is the mode



according to which the agent proceeds, the order according to which the power acts. Physical laws are truly called in Scripture *ordinances of heaven*.

LEGEND.—A fabulous or unauthenticated story purporting to come down from antiquity.

MAGIC (Lat. *ars magica*, the “art of the Magi,” these Persian philosophers being regarded by the Romans as the chief possessors of supernatural powers).—Magic was called white or celestial magic, when it claimed to originate from good spirits; black or diabolical magic, or witchcraft, when based on a compact with the devil, or on superstitious rites borrowed from heathenism; and natural magic, from the propensity of the scientific in a past age to take advantage of the credulity of the ignorant.

MAMMALS (Lat. *mamma*, a “teat”).—The highest and most completely organized class of animals. Man is placed in this class, as well as the horse, dog, bear, whale, etc. It embraces those which suckle their young.

MARASMUS (Gr. *μαράνω* (*maraino*), “I waste away”).—Emaciation, wasting.

MATERIALISM.—The metaphysical theory which teaches that all existence may be resolved into some modification of matter. This theory assumes many shapes. At one time we meet it in one of the forms of pantheism, which teaches the self-evolution of the physical universe. At another time it assumes the form of the mechanico-corpuscular theory. Again it teaches that the brain secretes thought, as the liver does bile. Democritus and Epicurus among the ancients, Gassendi, Hobbes, and Priestley among the moderns, were noted materialists.

MEDIATOR.—A term applied to Jesus Christ, as interceding between God and man and obtaining for the latter the remission of the punishment due to sin. Those who deny the essential Divinity of Christ reject also the idea of his mediatorial character.

MEDIUMS.—A term applied to those who, according to the teaching of modern spiritualism, are possessed by the influence of disembodied spirits, and speak or write under such influence.

MEDULLA OBLONGATA.—A part of the brain formed by the junction of the crura of the brain and cerebellum. It terminates in the spinal marrow.



**MESMERIC TRANCE.**—A sort of cataleptic condition into which persons of impressible imagination may be thrown by animal magnetism, or mesmerism, as it is called. Like natural catalepsy, or, rather, the disease so named, it is often associated with a sort of clairvoyance, the nature of which has led to much speculation, but is not yet understood.

**MITAMORPHOSIS** (Gr. *μετά* (*meta*), “change,” and *μορφή* (*morphe*), “form”).—Transformation. In entomology it refers to the change of form in insects, as the change of a caterpillar from *larva* to *pupa* and to *imago*.

**METAPHYSICS** (Gr. *μετά* (*meta*), “after,” and *φύσις* (*physis*), “nature”).—All those studies and inquiries which are conversant with other objects than those which are physical and sensible. Metaphysics was formerly divided into *general* and *special*. The former was called *ontology*, or the science of being in general. Special metaphysics was sometimes called *pneumatology*, and, as it related to three objects,—God, the world, and the human mind,—was subdivided into—1. Natural theology, or theodicy; 2. Rational cosmology; 3. Rational psychology.

**METEMPSYCHOSIS** (Gr. *μετά* (*meta*), “change,” and *ψυχή* (*psyche*), “soul”).—The doctrine of the migration of the soul through different successive bodies. It was believed among the Egyptians, and was a leading doctrine of the Pythagorean philosophy. It is almost universal among the Hindoos, and is the foundation of the Brahminical injunction of abstinence from flesh.

**MOLECULE** (Lat. *molecula*, a “little mass”).—The smallest portion of matter cognizable by any of our senses.

**MONAD** (Gr. *μονάς* (*monas*), “unity,” “one”).—An ultimate atom, or simple unextended point.

**MYSTICISM.**—A word of very vague signification, applied generally to all those religious views or tendencies which aspire to a direct communication between man’s soul and God. It is sometimes applied to the pantheism which teaches that God is, and is revealed, in outward things; to the Quietism of Madame Guyon, Fénelon, etc., who looked for direct revelations in a species of ecstasy; to the doctrines of the Illuminati in Germany; to the visions of Swedenborg, etc. There is no doubt a scriptural mysticism, but the Bible exhorts us not to believe every spirit, but to “try the spirits whether they be of God.”



**NASCENT** (Lat. *nascens*, to "be born").—Beginning to exist or to grow. In the act of being produced or evolved (as a gas, in chemistry). From present indications in microscopic science, the time is not far distant when physiology will be able to distinguish between nascent or germinal growing tissue and that which has accomplished its vital function.

**NEO-PLATONISTS**.—A sect of mystical philosophers who flourished in the fourth and fifth centuries of the Christian era. They mixed some tenets of ancient Platonism with others derived from various sources, and particularly from the demonology of the East.

**NEPTUNIAN THEORY**.—The geological hypothesis which refers the formation of rocks to an aqueous origin.

**NOMADIC** (Gr. *νομαδικός* (*nomadikos*), "pastoral").—Applied to tribes of men without fixed habitation, generally pastoral tribes.

**ONTOLOGICAL**.—Pertaining to the science of ontology, or the science of being in general, and its attributes.

**ORACLE** (Lat. *oraculum*, from *oro*, to "utter").—The name given primarily to the response given by the pagan divinities to those who consulted them, but afterwards applied to the place as well as to the divinities from whom the responses were supposed to proceed. It is used in the Bible to represent the sanctuary, or most holy place, in the temple; and in the plural—*oracles of God*—to express the revelations of God in the Scriptures.

**ORGANIC—ORGANIZATION** (Gr. *ὄργανον* (*organon*), a "member" or "instrument").—Pertaining to, or the act of forming, bodies with organs: usually appropriated to vitalized matter, as the tissues of animals and vegetables.

**OSIRIS**.—The name of one of the chief Egyptian divinities, the brother and husband of Isis. After having effected a reformation in Egypt, it is said he visited and enlightened the greater part of Europe and Asia, and on his return he was assassinated by his brother Typhon (the evil principle). He, however, "rose again to a new life," and became the "judge of mankind in a future state."

**PANTHEISM** (Gr. *πᾶν* (*pan*), "all," and *θεός* (*theos*), "God").—The theory which identifies nature—the universe in its totality—with God. The modern German pantheism regards the universe as the



self-development of God. Another view is expressed by Pope in his Essay on Man, in the lines,—

“All are but parts of one stupendous whole,  
Whose body Nature is, and God the soul.”

Many have considered this as similar to the Christian view of God as expressed by St. Paul,—“In whom we live, and move, and have our being.” The difference is that in the Scriptures God’s independent subsistence is regarded as the condition and ground of all phenomenal existence, and of reason itself. God may exist without the world, but the world is inconceivable without God.

PARALYSIS (Gr. *παράλυν* (*paraluein*), to “weaken”).—Palsy.

PENTATEUCH (Gr. *πέντε* (*pente*) “five,” and *τεῦχος* (*teuchos*), an “instrument”).—The five books of Moses, viz., Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

PHŒNIX.—In mythology, a celebrated bird, which was said to live five or six hundred years in the wilderness, where she built a funeral pile of aromatic wood and gums, which she lighted by fanning with her wings. She was only apparently consumed, however, this being the process by which she renewed her vitality. Hence the Phœnix became an emblem of immortality, and was frequently brought forward by the Fathers of the church as an illustration of the resurrection.

PHRENIC.—Relating to the diaphragm.

PHYSICAL SCIENCE, or PHYSICS.—The science of the material system, including natural history, natural philosophy, and chemistry. Physics and metaphysics include the knowledge of whatever exists.

PHYSICO-THEOLOGY.—Theology illustrated from nature.

PHYSIOLOGY (Gr. *φύσις* (*physis*), “nature,” and *λόγος* (*logos*), a “discourse”).—The science of vital phenomena, or of the functions of living beings.

PLATONISM.—The philosophy of Plato. It is difficult to give an idea of this philosophy in a few words, as it went deeper down to the foundations of science than that of any of his predecessors, and tinged the opinions of many who succeeded him. In this system knowledge is not to be confounded with the impressions on the senses, or with the judgments founded upon them. Radically, knowledge consists in archetypal ideas, which are themselves included in the highest unity, or God, from whom they derive their reality. Theology



is, therefore, the ultimate science in which all the other sciences converge: dialectics, as the science of the true; ethics, as the science of the morally beautiful; and physics, as that which discerns the order and fitness of outward things. In this account we have followed those who give the most favorable view of Platonism. (See Chapter V.)

PLUTONIC.—A geological term applied to unstratified crystalline rocks, supposed to be formed at great depths by igneous fusion.

PNEUMOTHORAX (Gr. πνεῦμα (*pneuma*), “air,” and θώραξ (*thorax*), the “chest”).—An accumulation of air in the sac of the pleura.

POLYPS (Gr. πολὺς (*polus*), “many,” and πούς (*pous*), a “foot”).—A group of radiated animals, having a fleshy body, of a conical or cylindrical form, commonly fixed by one extremity, and with the mouth at the opposite end generally surrounded with tentacles. There are many families of polyps, including the sea-anemones, madrepores, coral-polyps, etc.

POLYTHEISM (Gr. πολὺς (*polus*), “many,” and θεός (*theos*), “God”).—The doctrine of a plurality of Gods. Sabianism (or planet-worship), Zendism (or fire-worship), demon-worship, hero-worship, and animal-worship, together with the fetichism of some negro tribes, may all be considered as varieties of polytheism.

POSITIVISM.—The philosophy of M. Auguste Comte. “The leading conception of M. Comte is,—There are but three phases of intellectual evolution,—the *theological* (supernatural), the *metaphysical*, and the *positive*. In the *supernatural* phase, the mind seeks *causes*; unusual phenomena are interpreted as the signs of the pleasure or displeasure of some god. In the *metaphysical* phase, the supernatural agents are set aside for abstract forces inherent in substances. In the *positive* phase, the mind restricts itself to the discovery of the *laws* of phenomena.”

PRIMITIVE RELIGION.—The religion of Adam and the patriarchs. For an account of the early religious faith, see Chapter III.

PROPITIATION.—The act of making propitious. The atonement or atoning sacrifice which removes the obstacle to man’s salvation. Christ is the propitiation for the sins of men. (I. John, ii.)

PROSERPINE.—The Latin form of Persephone, the name of a Grecian goddess, sprung from Jupiter and Ceres. She was stolen by Pluto, and carried to the infernal regions, where she became his queen. The wanderings of Ceres in search of her daughter were



finally rewarded by Proserpine being allowed to spend two-thirds of the year with her parents, the rest being spent with Pluto.

PSYCHOLOGY (Gr. *ψυχή* (*psyche*), the "soul," and *λόγος* (*logos*) "discourse").—In its largest meaning it is synonymous with mental philosophy.

PYRRHONISM.—The tenets of Pyrrho (B.C. 300). These are said to have been so absurdly skeptical that the Pyrrhonists would not put even as much confidence in the senses as was necessary to preservation.

RATIONALISM.—A system of interpretation common during the last century among German divines, and from them extending through Europe and America, which attributes a merely human character to Christianity, and reduces the Bible accounts to a mixture of truth and error natural to fallible men. Its adherents have no settled or consistent opinions among themselves, but unite only in opposing the supernatural character of religion.

REFLEX MOTION.—A term applied in physiology to certain involuntary movements of the body, excited by influence conveyed to the nerve-centres by afferent, and thence to the muscles by efferent, nerves.

REFORMATION.—An important era in political and ecclesiastical history, when the authority of the papacy and the peculiar doctrines of the Romish church were successfully called in question. It is commonly dated from the year 1517, when Luther began to oppose the pope and condemned the sale of indulgences.

REMONSTRANTS. See ARMINIANS.

SANCTIFICATION.—In theology, the purification of the moral nature by the special operation of the Holy Spirit, which ensues upon Justification, which latter word represents the being accounted just, or pardoned of sin, by reason of faith in the atonement of Christ.

SAURIANS (Gr. *σαῦρος* (*sauros*), a "lizard").—Reptiles covered with scales and having four legs, as the crocodile and lizard. The most gigantic species are found in a fossil state.

SCHOLASTICISM.—The scholastic philosophy,—an endeavor to base the doctrines of the church upon the Aristotelian philosophy. It was common to the schools and universities during what are called the dark ages: hence its name.



SECRETION.—The process by which substances are separated from the blood in animals, or from the sap in vegetables, as milk, bile, etc. in the former, and gum, resin, etc. in the latter.

SEDIMENTARY.—In geology, applied to earth, sand, etc., which originated in the sediment of ancient waters.

SENSATIONAL.—In mental philosophy, the theory which resolves all intellectual operations into modifications of sensations. It is sometimes called Sensualism.

SHAKERS.—A sect of seceders from the body of Quakers. They live in communities, as at New Lebanon, N.Y. Their name arises from their manner of worship.

SILURIAN.—In geology, fossiliferous strata below the beds of the old red sandstone. Called after the Silures, or ancient inhabitants of Wales.

SKEPTICISM.—A word first applied to the followers of Pyrrho, who reasoned themselves into universal doubt. In modern times Mr. Hume represents this school of metaphysicians. The word is now applied to the expression of doubt or unbelief respecting the Divine inspiration of the Scriptures.

SOCINIANS.—The followers of Socinus. They assert the mere humanity of Christ, and thus differ from Arians, who attribute to Him a superhuman nature.

SOMATIC (Gr. *σῶμα* (*soma*), a "body").—Pertaining to the body.

SOPHISTS (Gr. *σοφός* (*sophos*), "wise").—From Greek customs it has become applied to all who cultivate science or philosophy for personal advantage, without regard to the truth of what they advance. It was chiefly applied to a class of teachers in the fifth century B.C., who were opposed by Socrates, Plato, etc.

SORCERER (Lat. *sortitor*, from *sors*, a "lot").—Properly, divination by lot, but ordinarily used to signify one pretending to magical powers.

SPECTRUM ANALYSIS.—The discrimination of the chemical constitution of luminous or burning bodies by means of certain lines in the spectrum. The application of this mode of analysis to the heavenly bodies, proving thereby their chemical structure, is among the most wonderful of scientific attainments.

SPIRITUALISM.—In metaphysics, as distinguished from materialism, is the system which teaches that all that is real is spirit, soul, or self; the external world being considered only as impressions on the mind.



The term is also applied to those who believe in intercourse with disembodied spirits by means of writing, speaking, or rapping mediums. The conventions of such have been chiefly noted for antagonism to the Scriptures.

SWEDENBORGIAN.—The followers of Emanuel Swedenborg, the most celebrated mystic of the eighteenth century. The principal doctrines of this system are, that there is one God, the Lord Jesus Christ, in whom is a Trinity, not of persons, but analogous to that which exists in man,—soul, form, and operation; that the resurrection is not of the natural body, but of the spiritual body from the natural; that natural things correspond to spiritual and represent them, so that the Bible contains a spiritual sense in every word and letter of the literal sense, and must be interpreted by what is called the doctrine of correspondences; and that the New Jerusalem foretold in the Apocalypse is the new church of those who hold these doctrines.

SYMBOL (Gr. *σύν* (*sun*), “together,” and *βάλλειν* (*ballein*), to “throw”).—A term applied to the creeds by the old ecclesiastical writers: hence *symbolical books* are such as contain the creeds and confessions of different churches. The word is also applied to the representation of any moral thing by the images or properties of natural things. Thus, the lion is the symbol of courage, the lamb of meekness, etc.

SYMPATHETIC NERVE.—Sometimes called the *ganglionic*, the *vegetative*, or the *organic nervous system*. That portion of the nervous system which is diffused through the abdomen, forming many nets and plexuses, and which harmonizes all the vegetative functions.

TALMUD.—The traditionary laws of the Jews. It consists of two parts,—the *Gemara* and the *Mishna*. The *Gemara* consists of comments on the *Mishna*, or Rabbinical traditions.

THEOLOGY (Gr. *θεός* (*theos*), “God,” and *λόγος* (*logos*), “doctrine”).—The science which treats of the nature and attributes of God, of his relations to man, and of the manner in which they may be discovered.

TRANSCENDENTAL.—A word used in the Kantian philosophy to express that which transcends or goes beyond the limits of actual experience.

TRAVERTINE.—A species of limestone, deposited from water holding carbonate of lime in solution.



UNITY OF FORCE. See CORRELATION.

UNIVERSAL ETHER.—Attenuated matter which is supposed by natural philosophers to fill all space.

VEDAS.—The sacred books of the Hindoos.

VERSIONS.—Translations of the Scriptures. The earliest were the Samaritan Pentateuch and the Greek Septuagint. In the earliest periods of the Christian era, we meet with the *Oriental versions*, viz., the Syriac Old and New Testaments, in the first century; the Coptic, and the Ethiopic; the *Latin* or *Western* versions, the Italic, the Vulgate, and the Gothic; and the *Greek* versions of Aquila, Theodotion, and Symmachus.

VICARIOUS.—Substituted. Applied to the sufferings of Christ as substituted for the punishment of man's guilt.

WITCHCRAFT.—Pretended divination by supernatural agency.

ZENDAVESTA.—The sacred books of the Parsees in India, and Guebers or fire-worshippers in Persia.

ZOOPHYTE (Gr. ζῷον (*zoon*), an "animal," and φυτόν (*phyton*), a "plant").—An animal-flower. (See POLYP and ANEMONE.)



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